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AMERICAN Missionary Register.

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MAY, 1822.

[No. 11.]

Reports of Societies.

TWELFTH REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

PRESENTED, SEPTEMBER 19, 1822.

[*Concluded from our February Number, page 312.*]

RECEIPTS AND EXPENDITURES.

DURING the year, which closed Aug. 31, 1821, the amount of donations received by the Treasurer in money was \$46,397 68, and from income of stock, &c. \$1,572, 47, making the whole pecuniary receipts \$47,970 15. Donations in articles of clothing, furniture, &c. for the various missions, principally those among the Indians of our own continent, have also been received to a very generous amount. Of 245 boxes and packages, received by the Treasurer, or reported to him, by agents of the Board, since Sept. 20, 1820, an hundred and twenty-six, were estimated by the donors respectively to contain articles worth \$7,388 74. If the remaining one hundred and nineteen boxes and packages be valued at the same rate, their contents will be \$6,978 26. Probably, however, these last were not, on an average, so valuable as those which were estimated by the donors; but as a considerable number of boxes, of which no intelligence was communicated to the Treasurer by the donors, were received at the mission stations, there is no danger of an extravagant estimate, if we suppose the value of all the dona-

May, 1822.

tions in these articles to exceed, in a small degree, the amount of the two sums last mentioned. To this amount is to be added the articles of clothing and provisions, contributed principally in Ohio, and shipped by the mission boat from Marietta, valued at \$1,431 77, making an aggregate of \$15,798 76 in clothing, provisions, and a great variety of useful articles, almost the whole of which were for missions among the American Indians. There is no doubt that these donations, taking into account the expense of transportation, are worth at least the sum here estimated. The receipts of the year may therefore be stated, in round numbers, at \$48,000 in money, and 16,000 in various articles; \$64,000 in the whole.

The payments from the Treasury, within the same period, were \$46,771 61; the particulars of which will appear in the Treasurer's account herewith presented. The amount of these payments is more than \$10,000 less than the estimate as laid before the public in the Report of last year. This reduction of contemplated expenditures was made from necessity; as the receipts during the former part of the year

were very small, compared with the drafts upon the Treasury; and the operations of the Board suffered great embarrassment, and were threatened with still severer calamities. The missions among the Indians, and especially that in the Choctaw nation, suffered most. It was disappointed in its expected resources from the government, in regard to the supplies to be purchased at the north, and in the delay experienced in obtaining the articles of clothing, &c. as well as by having its drafts on the Treasury curtailed. These disappointments were felt the more deeply, as contracts had been made for carrying forward the buildings at Mayhew; and the expectations of the natives, that a school would be opened speedily, could not be restrained without difficulty and hazard. The anxiety felt by Mr. Kingsbury and his associates, amidst all their multiplied labours and responsibilities, naturally excites deep regret. The life of a faithful missionary must of course be a continuation of strenuous activity. It should be the part of his fellow-Christians at home, while in possession of all the enjoyments of well-regulated society, to see that he is not compelled to lose any portion of his strength for the want of requisite supplies.

It is with lively satisfaction, that the Committee have it in their power to acknowledge the relief which the Treasury experienced during the latter part of the year. In doing this, they would humbly ascribe all the favour to the Lord of missions. The means, which he condescended to bless, were frank and repeated disclosures of the necessities of the several missions, aided by appeals from the missionaries themselves, in behalf of the perishing heathens around them. The spirit, which was excited in many different places, seems to warrant the firm persuasion, that the Christian public of this country will not suffer the missionary cause to languish. Many individuals, who have regularly patronized this cause, are beginning greatly to enlarge their bene-

factions. The importance of the object is continually increasing in their eyes. They are willing to labour hard, and to practise rigorous economy, that they may be able to give considerable sums for the diffusion of the Gospel. If the same disposition should be extended to the members of our churches generally, most abundant resources would be furnished for sending heralds of salvation into every heathen country; while the flourishing state of religion would indicate, that the only sure way of obtaining happiness, is by labouring to communicate it to others.

The Committee have had repeated occasion, in preceding Reports, to acknowledge the fruits of female benevolence. These fruits have recently been exhibited, to a very pleasing extent, in the provision which has been made, and is making, to furnish articles of clothing, furniture, stationary, &c. for the different missions and schools. From the collections of this kind now preparing, and which are not included in the preceding estimate, very considerable shipments will be made, it is hoped, during the ensuing autumn. The Board and the Christian public are apprized, that the articles forwarded in consequence of these collections, can be sold to the natives, when not required for the comfort of the mission families and schools; and that this sale, or rather, exchange, of valuable property for labour, or articles of food, is highly beneficial to both parties.

While recounting the exertions, made within a few months past, to increase the resources of the Board, it seems proper to mention the meetings held in Boston for this purpose, under the auspices of the Foreign Mission Society of Boston and the Vicinity. At these meetings several gentlemen of respectability, who had resided at Calcutta, for commercial purposes, bore most decided testimony to the good effects of missions, in that great capital, which is perhaps the most important city of the pagan world. The result of these meet-

ings is not to be estimated by the subscriptions, which they occasioned, to the amount of about *two thousand dollars*, but rather by the more general interest which was excited, and the favour which was obtained for the missionary cause.

CONCLUDING REMARKS.

After thus directing the attention of the Board to the missions under its care; to the various means of meliorating the condition of the heathen world; and to many topics of gratitude and encouragement which the history of the past furnishes; the Committee would close their Report with the following considerations.

The Christian church is urgently invited to enter vigorously upon the work of missions by the fact, hitherto unparalleled, that many pagan countries are now soliciting missionaries, and anxiously desiring their arrival. Not only are the inhabitants of those countries in perishing want of evangelical instruction; but they are in some degree sensible of their ignorance and wretchedness. They stretch out their imploring hands to those, who are blessed with the true religion, and ask that this greatest of blessings may be imparted to them. Thus, while the fields already occupied imperiously demand more labourers, other fields of still greater extent spread themselves before the eye, and are ripe for the sickle. How painful is it, that the gathering of this spiritual harvest should be delayed. No disciple of Christ should consent to a delay in this momentous concern of a world's recovery; unless, after a diligent examination of the subject, it shall appear that a delay is unavoidable.

There are labourers enough.

In conducting such an examination, it is important to bear in mind, that, so far as our own country is concerned, there are young men and women, in sufficient numbers, and of the requisite qualifications, to fill every department of missionary labour. By sufficient

numbers the Committee intend such an accession to those who are already employed, as would strengthen every mission, and make new establishments with every returning year. If this regular increase were made, and the work were to proceed abroad in geometrical progression, we need not be apprehensive lest the churches should languish at home. The thought is not to be entertained for a moment, that obedience to the great injunction of our Saviour, which was given, immediately before his ascension, would diminish our spiritual privileges, or bring upon our Christian community his displeasure. In regard to the past, the matter of fact is apparent. Never before were half so many young men in a course of education for the ministry among ourselves, as at the present time; and it may be safely asserted, that hundreds of these young men were first led to think of becoming preachers of the Gospel, by the interest which they felt in missions to the heathen, and by the effect of these missions in exposing the wants and miseries of the greater part of the world, dead in sin, without God and without hope. Facts of a similar character have recently existed in Great Britain, and on the continent of Europe. The attempt to send salvation to remote pagans has proved as life from the dead to many slumbering churches; and from the very nature of Christianity, the same results must be expected, till there shall be no ignorance abroad to be enlightened, and no lukewarmness at home from which professed Christians are to be aroused. Let it ever remain, then, fixed and settled in the mind, that there are in our country young men enough to carry forward the work of missions to an indefinite extent; young men of undoubted piety, qualified to rank high in their several callings, as evangelists, pastors, founders of rising churches, translators of the Bible, directors of the press, physicians, magistrates of colonies in their incipient state, teachers of children and youth,

husbandmen, mechanics of every useful occupation, and seamen of every class, from the experienced navigator, who can guide his gallant ship in unknown seas, to the hardy sailor, who is willing to buffet the waves of every ocean, and run the hazard of every climate. Persons of all these descriptions stand ready, and wait only for the word from our churches to go forth into all lands, and proclaim the unsearchable riches of Christ to the ends of the world.

There is ability to support them.

If the inquiry be made, whether the people of the United States are able to send forth such a number of missionaries, as the heathen nations seem to demand from us, the answer must be in the affirmative. We profess, as a people, to receive Christianity; and it is not common to hear infidelity openly avowed. A great multitude scattered throughout our extensive empire, profess to have evidence of a personal interest in the promises of the Gospel; and this multitude embraces many individuals of great wealth, a more numerous class who possess competent fortunes, and a class still more numerous, composed of persons, who, in consequence of their activity and industry, are capable of imparting a continual and powerful impulse to any beneficent exertions, in which they should be generally and heartily engaged. Could not such a Christian community achieve wonders in the work of benevolence, compared with which all that the world has yet witnessed would appear small and unworthy of the cause? There are many ways of estimating our ability as a people, in all of which no man can avoid coming to the same result; viz. that the process of enlightening mankind by the Gospel, could be carried on by us to an extent, which should leave all present exertions out of comparison and out of remembrance. When it is considered how much a nation will cheerfully pay, through a long series of years, to support a war, and to discharge a debt im-

posed by war; when the millions annually wasted in the consumption of spirituous liquors are computed; and when the numerous other millions, expended in the thousand modifications of extravagance, are taken into the estimate, to what an astonishing sum would the whole amount; and how would it change the moral face of the world, if brought by the willing hands, and accompanied by the fervent prayers, and applied by the collected wisdom, of such a community? If we take as a rule what is known to be paid to this great object, by a few individuals of enlarged benevolence, and suppose the same disposition were graciously imparted to the mass of professed Christians, we arrive at a similar conclusion. What an awful picture does it give of mankind, to reflect, that even in Christian countries, it should be thought impossible to spend as much for the salvation of our fellow-creatures, as is freely spent to effectuate their destruction. How strange that it should be deemed chimerical even to desire, that one-tenth part as much should be appropriated, to send the Bible and preachers of righteousness among the ignorant and destitute, as is actually spent to bring intemperance, misery, and pauperism among ourselves.

Effects of Christianity on converted pagans.

One of the first effects of the prevalence of Christianity among a people, who had hitherto been pagans, is, that they make great sacrifices to send the Gospel to other pagans. Having lately escaped from the bondage of Satan, they feel the greatness of their deliverance, and gladly aid in breaking off the manacles by which any of their fellow-men are held. If the highly favoured Christians of this country were to make sacrifices, in proportion to their numbers, and property, as the newly converted South Sea islanders have done;—or the Esquimaux on the Labrador coast;—or the Hottentots of south Af-

rica;—or the Negroes of Sierra Leone;—a revenue would be furnished corresponding with the magnitude of the cause, and the claims which it has on the best affections of the heart. But is the enlightened Christian of Europe or America under less obligation to spread the Gospel, than the converted Esquimaux, or Otaheitan? And why should he wish to be excused from a service, which is their glory and their joy? a service more dignified in its nature, more beneficent in its aspect on mankind, and more acceptable to God, than any other service performed by men, since the creation of the world.

Large funds easily managed.

If it should be suggested, that so vast an increase of funds, as is here supposed, would render the concerns of the Bible and Missionary Societies unwieldy and unmanageable, on account of their magnitude; let it be considered, that in the conduct of worldly affairs, whenever the hearts of millions are set upon the accomplishment of any object, the work does not stop for want of agents. The immense revenues, which are collected for war, do not fail of application from this cause. The opulent merchant can find factors to manage his hundreds of thousands annually, at the extremity of the globe. And shall it be said, that a vast Christian community, embracing in its limits so many gentlemen of tried character, of liberal education, of professional eminence, of practical knowledge, of unquestioned piety, cannot bring into concentrated operation, wisdom, and experience, and Christian integrity sufficient to make a faithful and judicious application of the resources placed at their disposal? We would not for a moment forget, that no missionary work can prosper, whatever may be the talents and attainments of its conductors, unless it enjoy the favour of God. But is it not as easy for God to provide faithful and competent agents at home, as to send faithful missionaries abroad?

The men to be selected for responsible stations in religious charitable societies.

And here the Committee would earnestly solicit the prayers of the members of this Board, and of all who contribute to its funds, or desire its success, and of all who love our Lord Jesus Christ in sincerity, that the persons who shall be designated at this meeting, or at any future time, to manage its growing concerns, may be qualified for this responsible station by eminent piety, zeal, industry, activity, and disinterestedness. Nor do we deem it out of place to suggest, as a subject of continual prayer among all friends to the promulgation of the Gospel, that the Lord of the harvest would select such labourers as He will approve; and especially, that the higher and more responsible stations in all our charitable societies of a religious nature may be held by men of God, designated with the full and hearty approbation of their brethren; men who seek not the offices, directly nor indirectly, but are sought for the offices; men, whom the Saviour will honour, by making them the successful instruments of his mercy, and who shall secure, not for their own gratification or distinction, but for the success of the great cause in which they are embarked, the unhesitating, uninterrupted confidence of the churches, and of the world around them. Whether the Committee, who make the present report, shall have any further agency in this divine work, and what that agency shall be, is submitted to the disposal of Providence. The work itself must proceed, however, with accelerated steps, long after their feeble labours on earth shall have ceased. If any good shall have been effected by their instrumentality, to God would they unfeignedly ascribe all the praise; and most sincerely would they pray, that all who succeed them in this office, may greatly surpass them in every requisite qualification, and receive continual tokens of the divine presence and blessing.

Standard of Christian exertion.

It is to be always remembered, that the standard of Christian exertion is not to be taken from what the church has ever done, except in the apostolic age nor from what is now doing in any part of Christendom; but from what the church is able to do; what the plainest dictates of benevolence require; and what the express command of Christ enjoins. In reference to this subject, as well as many others, we are not to *count ourselves to have attained*, but are bound rather to *press forward*. Glorious will be the days, and greatly are they to be desired, when all who profess to be disciples of the Saviour shall put forth their full and united powers to extend that spiritual kingdom, which shall at length become universal.

Obligations of different classes, in relation to this work.

The design of converting the world has for several years been distinctly before the church. The indispensable duty of promoting this design has been clearly proved, in many different ways, and with irresistible force. The proof must have been brought home to many consciences, and taken hold of many hearts. At such a period, ignorance cannot be pleaded in extenuation of indifference. No person in a Christian country, endowed with common intelligence, can with propriety be ignorant of what God is doing for his people, and of what he has promised to do. Every person must therefore be responsible for the part he takes, or neglects to take, in this great business. But upon those who possess influence in the church, and in the community, a peculiar weight of responsibility rests.

Ministers of the Gospel have it in their power to do more than any other class of persons, in aid of this cause; the same cause indeed, to which they have, in a peculiar sense, devoted their talents and their lives. If the clergy do not kindle into animated and zealous exertions, at the prospect of bringing new

trophies to the feet of the cross, how can it be expected that their people shall become possessed of missionary ardour? What can be more consonant with the office of faithful preachers, than a systematic and vigorous course of labours, to send forth men of like faithfulness into every land? What can more clearly show the benign tendency of the religion which is preached, than well-directed efforts to make its blessings co-extensive with the human race? What can operate more powerfully to raise the tone of piety and the standard of Christian charity, than the united and concentrated action of those who are set for the defence of the Gospel, and who apply to the promulgation of the Gospel all the advantages which God has put into their hands?

No truth is more forcibly exhibited in Scripture, than our strict accountability for all the talents committed to us; and for the use of no talent can men be more responsible, than for the influence which they may be capable of exerting, in consequence of occupying a public station, to which Divine Providence may have called them for the highest and noblest purposes. How cheering the thought, that while a minister in a Christian land is preparing for heaven the immortal beings committed to his charge, he may be exciting them to aid in conferring spiritual blessings upon other immortals, the inhabitants of a distant continent or island; thus putting in operation a series of beneficent causes, the effects of which shall never have an end; and thus laying a foundation for eternal gratitude and praise, that they were the voluntary, though feeble and unworthy, instruments of contributing to so glorious a consummation. How delightful the anticipation of meeting, in the New Jerusalem, redeemed sinners from different and remote parts of the world, proclaiming their obligation to the same benevolent agency, which was not only the means of eternal life to many within the sphere

of its direct operation, but was extended to many others, of whom nothing was known but their need of the Gospel.

While a peculiar and most delightful agency is assigned to the clergy, in the great work to which they are here called, all other persons of influence in the church are also urged, by the most powerful considerations, to co-operate for the promotion of the same glorious design. Let those who, by a long life of consistent Christian examples, have obtained the reputation of fathers and mothers in Israel, take peculiar pleasure in giving their dying testimony and their last labours to this cause. Thus will their setting sun go down with a mild and heavenly radiance, and cast

its vivifying beams upon the generation that is to follow. The young Christian, whose heart is set upon the greatest, the most desirable, and the most permanent objects, has a path of true glory open before him. Can his ardent and vigorous mind need an exhortation? Will he not anticipate more than the occasion would permit to be said? Let him consult his Bible, his conscience, and cast his eye forward to the judgment day, and he will not linger or hesitate.

With a devout acknowledgment of the kindness and faithfulness of God the members of this Board will cheerfully trust in his promises, and leave themselves and their humble ministration to his disposal.

TENTH REPORT OF THE NEW-YORK RELIGIOUS TRACT SOCIETY.

PRESENTED AT THE ANNUAL MEETING, ON THURSDAY EVENING, APRIL 11, 1822.

Corresponding Secretary, Mr. JOHN R. HURD.—*Treasurer*, Mr. KNOWLES TAYLOR.

THE Tenth Anniversary of the New-York Religious Tract Society was celebrated in the Assembly Room of the City Hotel. The Meeting was opened with Prayer by the Rev. Dr. Spring, President of the Society. The annual Report, of which we shall now give an abstract, was then read. Resolutions were moved and seconded, and appropriate addresses delivered by the Rev. Mr. Bruen, Mr. Divie Bethune, and the Rev. Mr. C——, of this city, and the Rev. Dr. M-Caulley, of Schenectady. The President then closed a short Address, by observing that a collection would be taken up, and that Subscription Books were provided for those who might be disposed to enrol their names in the list of life Members, or Annual subscribers of the Institution.

The Report, after a short introduction, stating the reasons which induced the Board to change the Annual Meeting from February to April, presents a statement of the operations of the Managers for the last fourteen Months, gives an account of their Domestic and Foreign Correspondence, and exhibits a general view of the progress of similar Societies in this country and in other parts of the world.

Operations of the Board.

Soon after the commencement of the past year, the Managers were enabled, by a loan of \$500 granted them for the

purpose, to adopt the plan of stereotyping their principal tracts. With this proceeding, they have already found reason to be satisfied, as it prevents the

necessity of keeping a large stock of publications on hand, or of issuing at one time more than are immediately wanted.

At the close of the last year, there were with the Depository, 307,960 tracts, of which 214,720 were English, 54,676 French, and 38,564 Spanish. There have since been printed 41,008 English tracts; of these, several have been stereotyped.

By this mode of printing, although the quantity struck off is much smaller than would otherwise be the case as the plates remain, the work accomplished is really equal to that of printing a much larger number of copies.

Of the publications of the Society, the following are new selections: "A Plea for Missions," "The 5th, 6th, and 7th parts of the Boatswain's Mate," "Thomas Brown," "Contemplations on Eternity," "The Worth of the Soul," "Two Ways and the Two Ends." Of these, the seven last are republished from English tracts received from the London Society.

Your Board have still to lament the difficulty they meet with in procuring original tracts. The tract entitled "A Plea for Missions," by a member of the Princeton Theological Seminary, is the only one written in this country which they have been able to obtain in time for publication the present year. Of this little work 2,000 copies have been published; and there is reason to hope, that the demand for it will be such as to elicit other productions of the same useful character.

The whole number of tracts sold and distributed the past year, is 131,331 English, 7,150 French, and 5,350 Spanish. Of these, 25,141 English have been drawn out by members, on account of their subscriptions; 76,128 have been sold from the Depository. Of the remainder the following grants have been made:

To the Mission among the Osages, 2000
To the Male and Female Sunday

School Union Societies of this city, ... 3000
To the Religious Tract Society at St. Louis, ... 2000
To the Young Men's Missionary Society, ... 2000
To the Evangelical Missionary Society, ... 2000
To the Committee of Missions of the Synod of the Reformed Dutch Church, ... 1000
To the Northern Missionary Society, ... 300
To the President of Hayti, . . . 1000
To the Rev. Mr. Truair, for distribution among seamen, . . . 1000
To the Rev. Mr. Eldridge of Martha's Vineyard, ... 500
To the Rev. Mr. Gray, for the vicinity of Bancker-street, . . . 1000
To Mrs. General Jackson, for distribution in Florida, ... 500
To Mr. Beebee, for New Orleans, 1000
To Mr. Wurtz, for Louisville, . . 500
Distributed among the U. S. soldiers on this station, ... 500
Placed on board the river and coasting craft, ... 500
Placed on board the U. S. ship Franklin, 74, on a cruise round Cape Horn, ... 1000
Transmitted to Michigan, . . . 500
Small donations to individuals, for distribution in destitute parts of the city, ... 2000
The same to individuals, for destitute parts of the state, . . . 4462
The same to individuals, for distribution out of the state, . . . 3200
To the President of Hayti, 4000 French and 1000 Spanish, . . . 5000
To the Supreme Director of Chili, Spanish, ... 3000
Transmitted to Lima, in Peru, Spanish, ... 500
To Pensacola, Spanish, ... 900
To Cuba, and other Islands in the West Indies, 300 French and 300 Spanish, ... 600
To the Missouri Territory, 1000 French and 500 Spanish, . . . 1500

To different persons in Canada,
 French, ... 750
 To Boston, French, ... 1000
 To Alabama, 100 French and 50
 Spanish, ... 150

There are now on hand 124,397 English, 47,526 French, and 33,214 Spanish tracts.

The whole number of tracts printed by the Society, since its formation, is 1,135,594, exclusive of a considerable number in the press, which will in a short time be ready for delivery.

From the foregoing it will be perceived that the amount of tracts drawn out by subscribers, and gratuitously distributed, is nearly equal to the whole amount sold from the Depository.

Receipts and Expenditures.

By the Treasurer's account it will appear, that the balance in the treasury, at the close of the last year, was \$70 18, against which was an amount of debts due from the Society of about \$1,360. Since that time the amount accruing from the sale of tracts has been \$542 49, which, with the whole amount of subscriptions, donations, and contributions, \$1,241 92, makes the sum total of receipts \$1,784 41, besides the loan of \$500 (placed with the Printing Committee for a specific purpose,) and \$26 69, the surplus funds of the Oliver-street Auxiliary Society, which came to hand too late to appear in the Treasurer's account for the present year. The payments from the treasury have amounted to \$1,708 3, of which \$1,588 50, have been appropriated to the liquidation of the debt due the former printer of the Society, Mr. Jonathan Seymour, to whose liberality and patience in waiting the convenience of this body, many thanks are due. It will be perceived, likewise, that Mr. Seymour has generously granted the Society, in the settlement of his accounts, a donation of \$38 50.

The balance remaining in the treasury on the 10th of April was \$146 56, against which is to be placed the
 May, 1822.

amount of about \$950, debts due from the Society for printing, and for money obtained on loan, as before alluded to. This loan was liberally furnished for one year without interest, by two of the members of the Board. The advantage derived from it, independent of the saving of interest, has been very important. By its means a large number of tracts has been put into circulation: a portion of these have been sold, and the amount reinvested in tracts; and many of these again may be sold before the term of the loan expires. It is evident, that the benefit arising from this operation is incalculable, while the inconvenience to the lenders is of trifling importance. It is not always to be expected that capitalists will lend their money on such occasions *without interest*; but it may be hoped that the example afforded in this instance, and the experience of its good effects, will induce others to proffer similar loans as they may be wanted, at least on condition of receiving the legal interest.

Amongst the receipts of the year are \$80, contributed by the ladies of four of the Presbyterian Churches in this city, for the purpose of constituting their respective pastors members for life of the Society.

Auxiliary Societies.

In October last, a communication was received from Mr. William Allen, Secretary of "the Youth's Auxiliary Religious Tract Society," announcing the formation of that institution on the 17th of the same month, with the view of purchasing and distributing the publications of the New-York Religious Tract Society, into the treasury of which its surplus funds are to be turned. The association has circulated 2000 tracts; and the reports of its distributing committee are stated to be very favourable and encouraging.

A similar communication was received in February from Mr. Henry Curtis, President of "the Oliver-street

Juvenile Auxiliary Religious Tract Society," formed with the same views, by young persons of this city, and intended to include amongst its subscribers any from the age of seven to thirty years. Since its establishment, the institution has purchased about 7000 tracts, and has transmitted to the Treasurer of this Society \$26 69, being the amount of its surplus funds.

It is worthy of remark, that both of these Auxiliaries have gone into operation without any effort on the part of this Board, and almost without the knowledge of any of its managers. The young persons, thus volunteering in the cause of their Redeemer, seem to have been moved to the work by his Spirit alone, uninfluenced by the opinion of others. The two associations have arisen in different quarters of our city, and amongst different classes of our youth. They have acted without concert, and appear to have been ignorant of each other's proceedings; yet their hearts and minds have been actuated by the same pious zeal, and their end and aim has been alike to co-operate in the dissemination of religious truth.

In addition to the encouragement afforded by the progress of these associations, your managers are now enabled to communicate the gratifying intelligence of the formation, in this city, of "a Female Branch of the New-York Religious Tract Society."

The Board having long been sensible of their need of an Auxiliary of this kind, a committee was some time since appointed to wait upon a number of ladies, for the purpose of concerting measures for establishing such an institution. The proposal met with a ready acquiescence; and, in compliance with the request of the committee, a meeting was called on the 25th of March of the ladies of the Associate Reformed, Dutch Reformed, Presbyterian, and Baptist Churches. At this meeting, which was very numerously attended, one hundred and seventy-five ladies

became subscribers, and \$110 were immediately paid in. The subscriptions have been subsequently considerably augmented; \$200 of its funds have already been transmitted to the Treasurer of this institution; and the Society is now organized under the direction of first and second Directress, a Treasurer, Secretary, and forty-six Managers.

The judicious manner in which these pious females have proposed to divide their labours, and the alacrity and zeal with which their work has been commenced, afford a prospect of success beyond the most sanguine expectations of the friends of the association.

The Board, some time since, resolved upon the expediency of allowing a discount of fifteen per cent. on tracts purchased by auxiliary societies, and ten per cent. on those purchased by other religious and charitable institutions. A circular, signifying this determination, has been addressed to the several associations in correspondence, from many of which a reply has been received, expressing a disposition to profit by the arrangement.

Domestic Correspondence.

A letter was received in January from the Secretary of the Religious Tract Society of the Young Gentlemen of the city of Troy, handing a copy of the fifth annual report of that institution. This association, amidst many discouragements, has distributed about 5000 tracts the last year, and manifests a spirit of perseverance which does much credit to those engaged in its management.

The Secretary of the Providence Female Tract and Sunday School Society has also forwarded several copies of the last annual report of that institution. This Society continues to manifest its accustomed diligence and activity in the distribution of tracts. A depository, however, having been lately established in Providence by the New-England Tract Society, there has been less occasion of a supply from this quarter.

Several copies of the last annual report of the Baltimore Religious Tract Society have likewise been received. By this report, it appears that the operations of that active association are yearly becoming more important. Its last year's distribution amounted to 32,000 tracts; and the whole number published by the Society is now about 120,000.

No communications have been received from other societies in the United States, although your Board have always made it their duty to forward a number of the annual reports of this Society to every institution of the kind in the country, of which they have any knowledge, for the purpose of procuring that interchange of intelligence so interesting to those who are engaged in promoting the advancement of a common cause.

The successful progress of the New-England Tract Society, as appears from their annual report, is particularly calculated to encourage and to stimulate the exertions of others. The number of their tracts published the last year was 468,000: the amount of their disbursements during the same period was upwards of \$8,300; and above seventy ministers of the gospel were made members for life of the Society, by the contribution of their respective congregations. Your Board trust, that the wide difference which exists between the support given to the New-England Society, and that which the New-York Society has received, will not long continue.

A letter was received last summer from the Rev. E. P. Swift, of Pittsburgh, Pennsylvania, requesting a copy of each of the publications of this institution; and stating that a Society had been formed in that place, with the intention of *publishing their own tracts*, on account of the expense of transportation incurred by procuring them otherwise.

Foreign Correspondence.

It will be noticed by the schedule of distribution that a second parcel of tracts has been forwarded to the President of Hayti. The receipt of this parcel was very promptly acknowledged in a polite communication from the Secretary of State, declaring his Excellency's intention to cause the tracts to be placed in the numerous schools of the republic.

A gentleman, lately returned from South America, having expressed an opinion to some of the Board, that the distribution of religious tracts, in the Spanish language, would be countenanced in the republic of Chili, a parcel of 3000 copies was immediately transmitted by the schooner Post Captain, accompanied with a letter addressed to the Supreme Director, explaining the object of the donation; with a description of the character of the publications, as being, what they were in fact, principally translations from the writings of the fathers of the church, and expressing the hope that the government would favour their dissemination amongst the people.

The London and Liverpool Tract Societies have each very kindly furnished several copies of their last reports, accompanied with a number of their latest publications. No report has been received from the society in Bristol; but a package, and several of their last tracts, have recently come to hand, supposed to have been forwarded by the Secretary of that Society. These publications, together with those received from the London and Liverpool institutions, are now before the Selecting Committee, and it is probable that many of them will afford matter for augmenting the assortment of this Society in the course of the ensuing year.

The number of tracts issued from the depository of the London Religious Tract Society, during the year 1821, is nearly five millions; in which time, also, it has established above fifty new

auxiliaries and depots. It has now these establishments in almost every part of England; besides which, its grants of money for the printing and distribution of tracts in other countries are very considerable. Its disbursements for the year ending March 1821, amounted to something more than 7,500 pounds sterling.

The last annual distribution of the Liverpool Tract Society was 249,000 tracts, of which nearly 16,000 were distributed by the Liverpool Ladies' Tract Association. The whole number circulated by the Liverpool Tract Society, in five and a half years, since its establishment, is 1,681,757.

The accounts received of the marine distribution in England are extremely interesting. Persons are employed in the ports of London and Liverpool, who make it their business to visit the shipping for the purpose of circulating religious tracts amongst the seamen. These persons keep a regular journal of their proceedings, with the names of the vessels they have visited, the manner in which their tracts have been received, and, frequently, the conversation they have had with the seamen upon topics of religion.

In Ireland, a Religious Tract and Book Society is in successful operation; and in all the principal cities of Scotland a great degree of zeal is manifested in support of their respective institutions.

A Religious Tract Society was organized in the city of Amsterdam, in the year 1820, and its friends are now actively engaged in the promotion of the work. Above 27,000 tracts were distributed by this Association during the first seven months of its establishment. In Zeist, also, a Tract Society has been formed, which had published, prior to the date of the last accounts, 60,000 tracts, and had distributed about 37,000.

A Religious Tract Society, established at Hamburg, is now in correspondence

with the friends of Christianity in several cities of Germany; and strong hopes are entertained that an Auxiliary Society will soon be established at Dresden.

In Prussia, Russia, Sweden, and Finland, great efforts are making in the circulation of religious tracts. At St. Petersburg, as is stated by the Rev. Dr. Pinkerton, no fewer than twenty-six tracts have been published from the writings of the metropolitan Michael.

In Moscow, a gentleman has selected and printed, at his own expense, thirteen new tracts, from the writings of Tikon, late Bishop of Woronge; and about forty of the best tracts in the English language have been translated, and are now in extensive circulation in every province and district of the Russian empire. Societies have also been established at Wasa and Abo, in Finland; and it is said that the Finnish Tract Society promises to rival, in zeal and usefulness, the Evangelical Society of Stockholm.

In British India, the last annual distribution of the Bellary Society was about 10,000 English and Native tracts. Great eagerness was shown by the native inhabitants to obtain their publications; and so much had they entered into the spirit of the undertaking, that thirty or forty native children had come forward to form themselves into a *Native Juvenile Tract Society*. A considerable number of tracts, in the Malay language, have been distributed along the coast of Malacca. The Madras Tract Society have printed and distributed about 14,000 tracts; and the amount of their last year's subscriptions was about \$500. In China several useful tracts are put in circulation in the language of that country, and several more are preparing for the press.

Conclusion.

If the New-York Religious Tract Society were alone in the work in which it is now engaged, or if the idea of improving the moral and religious condi-

tion of mankind, by the circulation of tracts, were confined to the opinion of a few individuals, there might be some reason to suppose that the design, however benevolent, was fanciful and visionary: But when, accompanied with so great a cloud of witnesses, every institution of the kind sees itself surrounded by those who are ready to testify to the importance of the object, and to the utility of the effort; when it is seen that the same views are operating, and the same exertions making, not only in different parts of our own country, but amongst millions of our fellow-creatures in other portions of the world; who can refrain from believing that the hand of the Almighty is engaged in the undertaking?—that the means made use of are such as he approves, and such as he will surely bless!

If it were a matter of indifference to every member of the community whether his neighbour were honest or dishonest, sober or intemperate, peaceable or quarrelsome, then might the operations of religious tract institutions be esteemed of little moment to the welfare of society. But if fraud, and drunkenness, and murder, are crimes affecting the safety, and the comfort not only of those who may commit them, but of those who may suffer by them; if to eradicate vice, in its most odious forms, is an undertaking worthy of encouragement; then the aims and the efforts of religious tract societies have a just claim upon the countenance and support of every upright citizen, of every friend to his country, and of every friend to man.

But were vice to be viewed only as destructive of the present peace of the wicked, or were the enormities of the profligate to be considered only as inconveniences to others, your managers might perhaps leave their industry to the magistrate, and their zeal to the political economist. If the dead, small and great, were *not* to appear before an omniscient Judge, to account for all

that they have done, and for all that they have left undone; if that Judge were *never* to take vengeance on those who knew him not, or who believed not the gospel of his Son; if the wicked were *not* to be turned into hell, with all those that forget God; if there were no resurrection of the dead, no judgment to come, no hell to fear, no heaven to enjoy; your Managers might not have occasion to be so strenuous, as they must now be, in soliciting the aid so indispensable to enable them to warn the sinner of the error of his way; to snatch him as a brand from the burning; and to urge him to fly for refuge to the hope set before him.

Who is there, possessed of an ordinary portion of human kindness, that does not sympathize even with the malefactor on his way to execution? Who is there, possessed of the common principles of benevolence, that would not stretch forth his arm to save a fellow-being from sinking in the deep? Are not Christians, then, with at least the same feelings of kindness, the same principles of benevolence, to manifest a proportionate anxiety for the salvation of the myriads of criminals, daily on their way to a more solemn judgment—a more dreadful execution than any that *this* world has witnessed?

Can benevolence, kindness, or liberality, be exhibited in a more becoming manner than in zeal to save from the wrath of an offended God these multitudes of impenitent, unbelieving sinners, thus on the brink of eternal ruin, thus ready to perish?

The means of the Society are almost exhausted. Its operations are shackled by its embarrassments. It needs the liberal assistance of its friends. The Board appeals to the patriotism of their fellow-citizens, to the sympathies of their fellow-men, and to the strongest principles of their fellow-Christians. They trust in the powerful influence of that Spirit which can turn the hearts of all, that this appeal will not be made in vain.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

DURING the last Month, we have received Communications from the whole of our Missionary Stations.

From the *Union Mission*, we have the Journal for the Month of December. Nothing new had occurred in relation to the Indian war; but the Missionaries indulged a hope that peace might be restored without any farther bloodshed by either party. The health of the family was still improving.

From the *Great Osage Mission*, we have several letters, and the Journal for December and January, which we shall publish as soon as our limits will permit. The health of the family was restored, and they had a School opened of twelve Indian children. They were in good spirits, and their prospects of usefulness were very flattering.

It was mentioned in our March number, that the Board of Managers had been disappointed in their expectations, of sending Mr. Thayer as a Teacher, to Tonewanta. A door has since been providentially opened for him on the Cataraugus Reservation; and he and his family are on their way to the field of their future labours.

UNION MISSION.

JOURNAL OF THE UNION MISSION, FOR
DECEMBER, 1821.

Dr. Palmer's Health Restored.

Saturday, December 1.—Dr. Palmer has so far recovered his health, that he thinks he shall be able to accompany Brother Redfield to the boat. Though he has set off in good spirits, yet, it being quite rainy, we fear how it will turn with him. In a family situated like this, how important that a physician should have good health. The brethren took a discourse with them, expecting to hold meeting to-morrow with the hands. May they be in the spirit on the Lord's day.

Monday, December 3.—Awakened this evening by the return of the monthly concert. Never did a mission in any country have greater need of help

from God. We have been led to remark, that the blessings which we need lie beyond the power of man to bestow. Events, unforeseen, and uncontrollable by mortals, have risen to obstruct our progress. Report tells us, that the Osages have been distressed by their enemies. This should call forth our compassion, and teach us to resign ourselves, and our work, into the hands of Sovereign goodness.

Tuesday, December 4.—Dr. Palmer returned with his health much improved. At the camp he assisted in cooking, and felt a better appetite for food. It is a general remark among us, that journeying, lying in the open air, roasting your meat, and eating it when hungry, is conducive to health, where the fatigue or exposure is not excessive.

Wednesday, December 5.—Have succeeded in getting the boat into the

water; but the river is so low as not to admit of our bringing it up at present.

New settlers arrive.

Several families arrived in wagons from Missouri. They came by way of Harmony, and met Brothers Chapman and Requa pursuing their journey in good health and spirits. These people have been expecting to settle on this side the Arkansaw, between this place and Fort Smith; but the late official orders for white people to leave this part of the country wholly disconcerts their plans. They have encamped for a few days near this establishment.

Loss sustained by the settlers.

Friday, December 7.—The Missouri people have lost nine horses, stolen by the Little Osages. We would acknowledge the good hand of God towards this mission, in preserving our horses and cattle, while hundreds have been stolen from our neighbours.

Lord's Day, December 9.—Two men arrived, who state that they passed by Harmony on their journey from Missouri, and that Messrs. Chapman and Requa had reached that station in health. We have felt more anxious for Brother Chapman, in consequence of the sickness which overtook him, and his company, in crossing the country last autumn. Several strangers present in our worship to-day.

Monday, December 10.—Two of our hired men have left us, and one from Harmony has offered himself. Captain Pryor came in from the Osage hunt, and confirms the report of their having been defeated.

Here follows a particular account of the calamity which had befallen the Osages; the amount of which was given in Mr. Vaill's letter, published in our last number.

Departure of the Settlers.

Wednesday, December 12.—Part of the Missouri people have moved for-

ward; yet they know not which way to go, nor where to settle, for it is not yet decided how much of the territory is to be ceded to the Choctaws. Let us not complain of missionary hardships, when new settlers, for the sake of the world, endure so much greater.

Purchase of Cattle.

In meeting for business last evening, resolved, that Brothers Redfield and George Requa be appointed to go down to the settlement below, and purchase cattle for the mission.

Thursday, December 13.—The brethren, whose duty it was to purchase cattle, set off this morning. They expect to have assistance in driving the cattle from one of our hired men. Snow fell last night three inches deep. The weather very cold. The brethren have a cold season for their business; but this does not discourage them.

Monday, December 17.—Br. Woodruff left us this morning for the Osage village. It is our practice to visit them as often as we can; and this is all we can do for them at present. To tell them of a Saviour's love, to pour the balm of heaven into their hearts, to point them to an overruling Providence, to exhort them to submission to the will of God, or even to teach their children the rudiments of learning, is beyond our power. We have as yet no medium of access—no one to interpret the language of the gospel. Brother Chapman is assiduously, and we hope successfully, applying his mind to this object.

Saturday, December 22.—The past week, we have provided fencing timber, and materials for a horse stable, and nearly finished the carpenter's shop.

Situation of the Osages.

Brother Woodruff reached here this evening. He found the Osages divided into several parties, along the Verdigris, above the old village, building their huts for the winter. He visited three of their new villages in the course of

his tour. Their object in thus dividing and pitching near the river is to provide themselves with wood and water, and winter range. Brother Woodruff found them in a poor and wretched state. He repaired some of their guns, which much pleased them.

The Brethren arrive with Cattle.

Monday, December 24.—The brethren who went after cattle, purchased 26 head, and reached home with 24. They lost a cow and calf by the way. While passing through a narrow path, in a cane brake on the other side of Grand River, they were met by a hunting party, whose dogs fell on the cattle and scattered them in a moment; and it was four days before they could find and collect them again. This cane bottom is several miles wide, and so thick that you cannot see a rod before you. The cold has been excessive. Brother Redfield found one of his feet injured by the frost; and, on the whole, they have suffered considerably. After all the disasters that have taken place, we would bless the providence of God that they have arrived in safety.

Wednesday, December 26.—Butchered six fat oxen. We are more than ever convinced, that this country is most excellent for raising stock.

Friday, December 28.—Find that we have not salt enough for our winter's use; and that it must be packed on horses from Bean's saline, sixty miles. Brother George Requa set off on this expedition this morning, with one man to assist him. They are to take the wagon part of the way. Weather is mild.

Saturday, December 29.—Br. Vaill, who accompanied the wagon to the trading house, returned to-day. He obtained several letters, which have been a long while on the way; also three numbers of the American Missionary Register. We have received all to the third number of the second volume. We have had scarcely any intelligence for several months before.

"As cold water to a thirsty soul, so is good news from a far country." Captain Pryor has been particularly requested to-day, not to treat the Osages with whisky when they visit the trading house. He acknowledged the propriety of the admonition, and said he would endeavour to prevent the practice. Major Bradford has recently been down to the Cherokees; but, as he has returned to the garrison, and as we have received a line from the surgeon there, which makes no mention of favourable news, we conclude that nothing has been effected towards a peace. Never did the guards, at night, watch the dawn of day with more desire than we do the dawn of peace.

Lord's Day, December 30.—Captain Pryor left us early this morning for the village, to invite the Indians to go down for the purpose of trading. Held a solemn conference this evening with our hired men. Some confessed they were under serious concern for their souls. One is a professor. That we have laboured for their good our consciences testify. May we not labour in vain. Our Sabbath evening conference among the brethren and sisters is attended with increasing interest.

Reflections on the close of the year.

Monday, December 31.—The year closes to-day; the year which opened upon us while we were labouring to pass the shoals of the Arkansaw; the year in which we first entered on missionary ground. Another year of trouble has swiftly passed. How speedily will all the troubles of life be over. We have seen but little of the missionary's trials; but we have seen enough to convince us, that *time* is not a burden to the devoted servant of Christ, though he should spend his days "in some vast wilderness." Great has been the kindness of God in the past year. Our lives have been spared; our wants supplied; our health restored; our habitations defended. O that we had been more faithful stewards, more active soldiers, more useful missionaries!

GREAT OSAGE MISSION.

EXTRACTS OF LETTERS.

Rev. Mr. Dodge to the Domestic Secretary.

January 17, 1822.

We shall need some supplies of provisions from the Ohio River next season. The prospect is that our family will be larger the next season than it now is, as we must have a number of labourers, and as we hope to have a larger number of Indian children. We have already twelve children, which are given to us for instruction. We shall want no meat kind brought from that quarter, as it can be obtained at our station undoubtedly much cheaper than it can be transported from thence. Flour, dried fruit, and beans, would be quite a convenience. We have written to a number of agents on the Ohio on this subject. Such supplies as you deem necessary for us to be procured from New-York, and such as may be sent on for our use from the Christian public in that vicinity, we presume you will not hesitate to send when convenient. We have not as yet built a school house, but, at present, occupy one of our houses for the use of the school. We calculate to build accommodations for the school as fast as they are needed, so as not to reject one Indian child that may be offered for our instruction. As our family is now large, and we have the prospect of a numerous school, we think it would promote the interests of the mission if the Board were to send us a carpenter and joiner, a thorough workman at tanning and shoemaking, an additional farmer, and a man acquainted with brickmaking and brick-laying. Some, or all of these, would be very useful at this station immediately.

Rev. Mr. Dodge to the Domestic Secretary.

February 1, 1822.

Our health is, in a very good measure, restored; and we are prospered in the labour of our hands as extensively as we could have anticipated. We

May, 1822.

have several hands employed in assisting us in erecting some necessary out-buildings, preparing us a well, splitting and hauling rails to fence our field, &c. We calculate to commence building a saw-mill and grist-mill early this spring, with the hope of having them finished in the fall. We have fitted up a room, which will probably hold forty scholars; and our school is now in operation under as favourable circumstances as we could expect. Brother Montgomery has given up the charge of the school to Brother Jones, who, with Sister Comstock, are set apart to the pleasing work of instructing the heathen children, together with our own. We find much difficulty in persuading the natives to give up their children, and in keeping them after they have been given up.

Brother Sprague is doing very well in the blacksmith department; but he very much needs an assistant, which we wish you would procure for us, one who is a real, substantial workman; for we have not only our own work to do, which we find must be considerable, but the Indians are determined to come here for their work also, although they have a blacksmith under pay from the United States. Some of the principal men among the Osages have manifested a wish that government would establish their blacksmith at our station; but this we shall leave for the government to decide.

We calculate to get along with our school without much expense for a building until another year, when we wish to build one that may be commodious and substantial. The mode of building in this country, if it is ever settled, will undoubtedly be with brick, as there is abundance of the best of clay to make them, and of lime-stone for lime; and there is but little timber, the country being principally open prairie. If economy is used in this country with the timber, there may be enough to finish brick buildings, and no more. We have concluded, if we

ever erect permanent buildings in this place, they must be of brick. We wish the Board would decide, whether we shall build a brick school house, and report to us immediately, as, in that case, it would be important to have the brick made in the present year. We also wish the Board to consider with regard to the mechanics and the farmer mentioned before, and the blacksmith mentioned now; and, if they think expedient, to send them on immediately. Let them come with their wives; and, if there can be a young female, who is a good tailoress, well acquainted with cutting and making garments, it would be a very great acquisition to the mission. We find a great want of female assistance. Two of our most able sisters have been taken from us by death, and one is married into the Union Mission. The rest are all feeble; and they find themselves unable to accomplish the business of their department. You will see the necessity of sending us a shoemaker, as Brother Jones is now occupied in the school; and must continue there, Providence permitting, probably for a length of time. The shoemaker should be acquainted also with the tanning business.

As it respects supplies, we hope it may be convenient to send us a boat from the Ohio River, in the course of the season, with flour and other necessities that our patrons and agents may think proper to send. And now, Dear Sir, we are here a little band in the wilderness, the subjects of Christian prayers and charities, destined to a solemn and most glorious work, in the midst of enemies without and enemies within; but, thanks be to God, we hope we have a Friend, that sticketh closer than a brother. O continue your prayers for us, that our hearts and our hands may cheerfully go to the work of rescuing these benighted immortals from their present degradation and misery, and of bringing them into the glorious liberty of the sons of God! May grace, mercy, and peace, be multiplied to

you, and to all who love our Lord Jesus Christ in sincerity.

Rev. Mr. Pixley to the Domestic Secretary.
January 17, 1822.

DEAR SIR,—Previous to our coming out to this distant country, the public mind had been prepared, by the communications from Washington and elsewhere, to suppose these a very different people from what they are; and to believe, that, almost without an effort, or a single self-denial, except that of parting with our friends, and coming here, the work of evangelizing and civilizing the natives would go on rapidly and successfully. We were told of their dignity; of their stationary settlements, or villages; how desirous they were of learning to read, and to become like good white people; and, in fine, we had almost forgotten, that depraved nature is depraved nature still wherever it may be found; and that changes, such as we wished to be the instruments in producing, were not to be effected, even among those who are called civilized people, without a long and patient waiting for it upon God. But, however things may have been presented to our minds about the condition and desires of this people, a better knowledge of their case from actual observation does not less excite our pity, nor make us wish we had not come out for their instruction. They pray, indeed, if it may be called prayer, as we were told; and even now, as the day dawns, whilst I am writing in my house, I can hear them at their orgies, where their lodges are set up more than a mile from me. They begin very high, in a sing-song note, as loud as they can halloo, and then run their voice, as long as they can carry breath, to the lowest key. Thus they continue the strain, until they are wrought to a pitch, wherein you will hear them sob and cry as though their hearts would break. I have not yet learned, whether it be some particular individuals who make this their business, as mourning

men and women, or whether they are all adepts in it. In such a case, they put mud upon their faces and heads, which, as I understand, they do not wash off till their desire is in some measure answered. Thus, you will often see men, women, and children, bedaubed with black mud. But this is more especially the case when they are going off upon an expedition to shoot game, or to fight their enemies, or when they hear some bad news, or have lost some friend or relative. In warm weather, the men go quite in a state of nature, except a cloak around their waists. Many, and indeed most of their little children, are seen going abroad naked, even at this cold season of the year, notwithstanding the thermometer has sometimes stood below zero, and the ground is frozen six or eight inches deep. Their villages are nothing more than what they can remove on the shortest notice, one horse being capable of carrying house, household furniture, and children, all at one load. From this period of the year to the time of planting their corn, they generally reside together at one place, which they call their village. The rest part of the time, they separate into parties, and stay but a few days in a place, in proportion to the abundance or scarcity of the game where they happen to set up their lodges.

But I must hasten to tell you, notwithstanding all these things, as well as the war, and the jealousies among themselves, that we are not without encouragement in our work. The commands of God, and his promise of success, that seed shall not be sown in vain, ought to be sufficient encouragement. But we have more than this. Our school went into operation about two weeks since; and we have now twelve children from the natives, of both sexes, and of all sizes; five of the full blooded, and seven half breed. But so variable and deceptive are this people, in their feelings and actions, that we have from time to time the

most ample scope for imaginary joy and sorrow, as appearances are before us prosperous or adverse; for we are little able to-day to tell what to-morrow may bring forth. But, through your prayers, I hope we shall rest on the promises of God, and not faint or fail; for surely we have seen much of his wonderful works! We are now all turning our attention to the more particular business of our designation; and mine is the laborious undertaking of becoming master of the Indian language. It is not, however, that which I dread. Strange as it may seem, never did I enter upon the Latin or Greek with more desire than I do upon this language; and the thought of being able to speak to them fluently in their own tongue, makes no sacrifice or privation appear great or difficult to compass such an object: And when this is gained, I am not certain but that a translation of some part of the Scriptures, and readers sent out from the school as soon as they should be prepared, would be a most valuable method of advancing the mass of the nation in knowledge, and of improving their morals. Why our communications heretofore have been less frequent, you have doubtless learned before this. We hope the like necessity will not again overtake us. Accept, therefore, our highest love; and believe us still most ready to serve you, and to suffer in the work of the Gospel.

*Rev. B. Pixley to the Rev. E. P. Swift,
January 17, 1822.*

[From the Pittsburgh Recorder.]

DEAR SIR—You have doubtless before this time been informed of the trials we have been called to experience in sickness, and the death of some of our family. At present, we are comfortably accommodated with houses, and enjoy so good a state of health that we are all able to appear at the table, and generally make a tolerable meal of salt meat and bread, without vegetables of any kind. And here, I

cannot forbear to mention how highly acceptable and useful was the dried fruit which came from the Rev. M. Law's people, while it lasted.—Dried fruit, beans, and some flour, are articles for which we shall be dependent on the good people along the Ohio. Meat of every kind can be obtained here in great abundance. Flour is very high at the Missouri, where we must get our provisions; and beans cannot be obtained at all. But corn and hogs are abundant and cheap.—We hope, when we get our mill erected, and our farming land under cultivation, beans, corn, wheat, and vegetables in great variety, will supply our tables, without our being dependent on our friends for them.

But our family is large, and, through the blessing of God, there is a prospect of its being much larger. A little more than two weeks since, we gave notice that we were ready to receive children; and we have now twelve or thirteen under our care, of both sexes, and of different ages from full-grown persons down to the child of four years old. These children are certainly as interesting and active as the generality of children among the whites, and I have sometimes thought they are more so: and the Lancasterian method of instruction is peculiarly calculated to interest them; so that we have much satisfaction in the midst of our fears. If you ask what fears, when the prospect so brightens before us, I answer, fears that we shall not be found worthy or fit instruments in the great and responsible work before us; and that, for a chastisement, we shall be left to see no fruit of our labours, and the world get occasion to speak reproachfully; or the natives themselves, through the natural jealousy of their minds, withdraw from us their confidence, being no more in friendship with us than with one another.

I would just inform you, that there is a great field for missionary labour about Franklin on the Missouri, and along up the river to Fort Osage, or what was

formerly called Fort Clark. In my view, the condition of the inhabitants is far more deplorable than that of the Indians, in that they exhibit the depravity of their natures in the worst and most odious forms. Surely these advanced posts of the United States are more important to be secured in their allegiance to the King of kings, than many of those insulated spots in the interior which are so much under the influence and awe of places around them, that they cannot, like these, if they would, leave a generation involved in darkness and despair.

But, to return from this digression, I would inform you, that we are in no way discouraged in our work. Though we have many things to fear, we have more to quicken and animate. And, for myself, there is something so charming, so approving to conscience, and so agreeable to the word of God, in this work, that I doubt whether I should feel comfortable, or at home, in any such place as I left in civilized society, were I permitted to return: and, without doubt, my sentiments and feelings in this respect are reciprocated by most, if not all, of the family. The cross of being Missionaries at so great a distance from our Christian friends is quite supportable, when buoyed up by hope, and the promise of God, with an approving conscience. For our sufferings and privations, we need not your commiseration, though we would rejoice in those tokens of love which should be sent to relieve them. But we need the continued prayers of our Christian brethren, lest our strong tower of defence and our hiding place in time of trouble should leave us to something worse than a famine of bread or a thirst for water.

Miss Comstock to her Friend in Connecticut. January 17, 1822.

DEAR MADAM,—Our journey and passage on the rivers were pleasant and prosperous. We were, in all places, received and entertained with

the utmost kindness. Our boats stopped about six miles from our station, and we came up in skiffs. I arrived on the 20th of August, and met Brothers Chapman and Fuller from Union the same evening. The next day, I was taken ill with a fever, which eventually assumed the intermittent form, with which I was confined to my tent, which was covered with blankets, for nearly three months. Soon after I was taken sick, more of the family were seized, until twelve sisters and eight of the brethren were confined to their tents. But, during this trial of our faith, we were not forsaken by our divine Master. He who said, "Lo, I am with you alway," completely verified his promise. Yes, madam, he was my refuge, my comfort, and my support. My heart trusted in him, and I was helped. Most of the time I was blessed with a contented, comfortable frame of mind, so far that, under the most severe afflictions, I could rejoice that my Master had granted me the privilege of thus devoting myself to his service. In the midst of our sickness, our little stock of *bark* failed, which was our only remedy. This was a season of severe trial. The brethren, and all the hired men, sick; the weather becoming quite cold; and no provision made for the houses: but here, again, we had cause of gratitude. Brother Newton's health was so far recovered, that he was able to go to Fort Osage, where he obtained a sufficient number of labourers to erect our buildings, and a boy to cook for them, as all the sisters were still confined to their tents, or at least not able to labour. But at no one time have all been so sick, but that one or two were able to provide a little nourishment for those who were the most feeble. Thus, you see, though we have been so severely afflicted by sickness, and the death of some of our most valuable members; yet goodness and mercy have followed us up to the present time.

The health of the family is so far

restored, that we have now commenced our school, on the Lancasterian plan; and have twelve of the natives taught in it, of different sizes, and of both sexes. I have a little girl, twelve years old, given to me: She has only been with me six days; but she has learned all her letters, and will write them very well. She is, as far as I can judge, a very amiable girl. She is the daughter of a Chief; and, of course, quite distinguished among them. She was obtained by the instrumentality of our interpreter, who gave her the name of Ballariah. It is my prayer, and let it be yours, that she may prove a second Catharine Brown. We have the promise of several more of the children of the tribe, when they return from their winter's hunt.

We receive visits from the natives almost daily. Sans Neuf was present last Sabbath during our worship. He expressed much satisfaction, that he could see so many children with us. How frequently do I weep over their moral blindness, and pray that Christians may do much to remove it; and, by their prayers, strengthen our hands, and encourage our hearts. This is an arduous, self-denying work, but the most interesting in which I was ever engaged.

The Journal of this Mission, and our communications from the Tuscarora and Seneca Missions, are unavoidably deferred to our next number.

AMERICAN BOARD OF COMMISSIONERS.

From the Boston Missionary Herald.

MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT MAYHEW.

October 1, 1821.—A general council, which has been sitting since the 27th ultimo, closed their session this day. They have organized, in the North-

east District, a small company of ten men, to act as a patrol, for the purpose of punishing offenders, collecting debts, &c. This is the first instance of the organization of a civil power among the Choctaws to execute the laws. Provision was made in the late treaty, by which they are to receive \$20 annually per man.

Nov. 13. We have now a house finished, 17 feet by 22, with a brick chimney, for the accommodation of travellers. We have suffered much inconvenience from not having sufficient room for them; fifteen or twenty sometimes calling at once to tarry over night.

Last evening enjoyed a pleasant season of conversation, singing, and prayer, with several guests from Mississippi and Pennsylvania.

Circular from the War Department.

Received by mail from the War Department, by order of the Secretary of War, the Lancasterian system of education, with improvements. It was accompanied by a circular, recommending the adoption of the system in the schools established for the instruction of Indian children. The parental care which the general government exercises over these schools demands our liveliest gratitude.

29. Four young gentlemen tarried with us last night and a part of this day. Three of them are from New-York, and are professors of religion. Their visit has been very pleasant. They are teachers of penmanship. They made a donation of \$10 to the school.

Dec. 3. A pious gentleman of the Methodist denomination from Tennessee, visited us to-day. He left \$5 for the school. In the evening united in the monthly concert of prayer.

6. This evening received, to our great joy, the letter from Mr. Slocumb, containing the donation of \$100 from Gen. Putnam, which we supposed was lost. The letter was mailed in July last.

Sab. 9. Not knowing when the Sabbath comes, the Choctaws frequently bring articles for sale on that day. In such cases, we give them the privilege of storing their articles till Monday. This evening two Choctaw men and one woman came from a village, about fifteen miles distant, with potatoes. Through our friend Capt. Folsom, providentially with us to-day, we held a talk with them. They stated, that there are four families in the neighbourhood in which they reside; that they have concluded to work; that they do not purchase whisky, and bring it into their neighbourhood, as many Choctaws do; that their head man, called the *Red Switch*, never drinks to intoxication; and that he advises them to bring what they have to sell to the missionaries, to purchase clothes with.

The moral condition of this people is truly deplorable, and must cause every benevolent heart to weep. Surely darkness hath covered the land, and gross darkness the people. They say, that "the Choctaws talk about the great Father above; but they do not know who he is, or what he wishes them to do. They think, that if missionaries should come among them, and talk with them, it would do good."

Arduous Labours.

12. Started a five-horse wagon for Elliot. It takes over a quantity of lime and tar for that establishment, and will bring back flour, and some articles of clothing. Those who have had no experience in a similar situation, can form no just conception of the extent and variety of labour in these establishments.

The hauling of provisions, and other supplies, from Elliot, and of lumber for buildings, in addition to our farming business, obliges us to keep heavy teams of oxen and horses; and we find it very difficult in this country to obtain experienced and faithful teamsters.

Excessive Cold.

15. After two days of sunshine, the

ice is still hanging to the trees and bushes, and even to the grass and weeds in the open prairie, which froze on them during a rain, 48 hours ago. The thermometer, at sunrise this morning, stood at 11°.

17. Hired a man and his wife this morning, from the settlements in Alabama, for one year. He is an industrious farmer, and his wife a good seamstress.

24. Our wagon arrived from Elliot, with flour, clothing, &c., and brought letters from several of the brethren there.

26. The weather is excessively cold for this climate. Thermometer this morning, at sunrise, stood at 8°, which is three degrees lower than it had been since we have been in this nation.

29. In the evening Brother Williams arrived, accompanied by the Rev. G. Hollenbeck.

Sab. Dec. 30. Our dear Brother Hollenbeck preached unto us the words of eternal life. Text: *I am the light of the world.* With his exercises we were much instructed and refreshed. The Lord reward him for his labours of love. He is a licentiate from the Presbytery of Albany, New-York. Was last from Natchitoches, Louisiana; and is on his way to Tennessee, in feeble health, having suffered much from remittent and intermittent fevers.

Closing reflections.

31. Thus, through the tender mercy of our God, we are brought to the conclusion of another year of our short lives, and of our labours. With devout gratitude and praise, we are constrained to say, *Hitherto hath the Lord helped us.*

MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT BRAINERD.

A Refractory Scholar.

Nov. 15, 1821. An adult scholar, half breed, went out of school without leave.

16. The scholar above mentioned attended school to-day. When his class took their places to read, he reluctantly sat down with them, and read; but would not spell, though repeatedly required to do so. Mr. Chamberlain conversed with him respecting his conduct. He wept, and soon left the house. Mr. Chamberlain followed him to his cabin, went with him to father Hoyt's room, and spent some time in conversation with him alone. He did not appear angry, but much distressed. He said he wished to leave this country, and go to war against the Osages. Mr. Chamberlain inquired, why he violated the rules of the school, by going out as he did? why he did not ask permission? He said he thought of it; but his heart was so bad, he could not. Mr. Chamberlain, after pointing out the danger of attempting to run away from God, told him he might go or stay, as he chose.

17. The scholar mentioned yesterday told us this morning he had made up his mind to leave the school, and go to the Arkansas. When Mr. Chamberlain gave him his clothes, he said he wished to ask forgiveness for his conduct. When Mr. C. replied, that he would freely forgive him, he immediately burst into tears, and wept some time, and went away much affected. He is now gone, and our opportunities for instructing him are probably forever past. After leaving us, he met Brother Butler, and told him he was very sorry he had left the school, and would go back, but feared he could not be received. As Brother Butler knew not what he might have done to occasion his leaving the school, he did not urge him to return.

Death of John Rackley.

18. This evening John Rackley, a scholar of about 14 years of age, was taken with a pain in his head, and vomiting.

20. The sick boy was removed into

the mission-house for his comfort, and our convenience in attending him. Before night he became delirious. Some of the others are unwell. They are generally taken with a severe headache and vomiting.

21. Last night the sick boy was in extreme pain, and a continued state of derangement. About 4 o'clock we sent for his grandmother, 20 miles distant, who is his only surviving near relative in this part of the country, except a sister four or five years of age. But we sent too late to give her an opportunity of seeing him alive. A little after sunrise he died. This dear child was almost the only hope of an aged grandmother, whose earthly friends have fled to the world of spirits, and left her gray hairs to go down with sorrow to the grave. This is the first instance of mortality among the scholars, since the commencement of this school. The old lady, above mentioned, arrived about sunset, inexpressibly borne down with grief.

Arrival of Local Missionaries.

24. Brother and sister Ellsworth, and sister Harriet Ellsworth, arrived in good health, after a long, though prosperous journey of eight weeks and four days. We rejoice in the goodness of God to them and us, and especially to the children and people of our charge, in continuing to furnish them with the means of literary and religious instruction.

Sickness of Mr. Hoyt.

29. Last night father Hoyt was seized with a pulmonary complaint, and was in extreme pain through the night.

30. Father Hoyt continues in great distress, and considering his former weakness, we consider his situation very precarious.

Death of a white man.

Dec. 1. Brother Butrick went to Mr. Coodey's to visit a white man, sick with a consumption. As the sick man

said he thought he should die this night, and the family wished brother Butrick to spend the night there, he concluded to stay. This man, though repeatedly warned of his danger, and entreated to prepare for death, told sister Coodey, but two or three days ago, that he had not thought much of dying; and would not even now, when sensible of the near approach of death, say he was sorry for all his sins. About 9 o'clock he expired.

Providential escape.

3. Last night, as Mr. Chamberlain was at the well, a large dog that has been here some time, and appeared strangely for a few days past, came by him, so near as almost or quite to touch his clothes, went into the hall, and discovered evident marks of madness. Mr. Chamberlain, through the kind Providence of God, escaped. After a short time, the dog howled, and ran. Peculiar gratitude is due to God for this deliverance.

4. The mad dog was this morning killed. We know not what, if any creatures, have been bitten by him.

Temporary absence of Mr. Vail.

Brother Vail left us for New-Jersey. We should regret his undertaking so long a journey at this season of the year, especially as his labours are so much needed here, were it not that parental duty so evidently requires his absence for a time.

8. Mr. Little from Philadelphia called, on his way to Huntsville. Father Hoyt is still confined to his bed, but is, we we trust, recovering. This morning Mr. Little left us to pursue his journey. He seems truly interested in missions. His stay has been short: but his company and conversation have been refreshing to our hearts. On his departure, he expressed his good wishes, and his desires to promote the Redeemer's kingdom among the heathen, by a donation of twenty dollars.

11. Through the kind Providence of

God, father Hoyt is so far recovered, as to sleep last night without a watcher. We trust, that, through the Divine blessing on the means used, he will soon be enabled to discharge the important duties of his station.

Visit of Samuel J. Mills and others.

15. Brother Samuel J. Mills and David Brainerd's father, whose English name we learn is Fields, arrived. The latter brought two girls, one of which has not before attended school. Brother Potter also arrived from Creek-Path. He brings favourable tidings concerning the church and people there. Since he was here before, he has baptized one of his beloved charge.

16. We had the privilege of coming again to the Lord's table. Here the master and the servant are alike; the rich and the poor meet together, and the Lord is the helper of them all. We lament the continued debility of our dear father Hoyt, and some of the sisters, which keeps them from the house of God.

Arrival of Mr. Parker.

19. Brother Parker arrived. He came by water to Nashville, and from thence to Winchester in a hired wagon. At Winchester he left his family and came here on foot, about 60 miles, for a wagon to convey his family to this place. Although he has found some trouble since he landed at Nashville, yet generally he has been prospered; and we have great cause to rejoice in the goodness of God, in bringing him in safety to the scene of his future labours; and we trust he will be able to do much toward building the house of God in this benighted land.

24. Brother Parker left us to go to his family, having been detained here by rain and high water, a number of days. This evening through the kindness and mercy of God, our dear father Hoyt was able to be present at our meeting, for business, after an absence of four weeks.

MISSION AMONG THE CHERO-
KEES OF THE ARKANSAW.

ANNUAL REPORT TO THE SECRETARY
OF WAR.

In compliance with the directions contained in the Circular from the Department of war, dated Sept. 3, 1819, the undersigned, missionaries under the patronage and direction of the American Board of Commissioners for Foreign Missions, have the honour to make the following statement.

The establishment, which they have had the pleasure of commencing for the benefit of that division of the Cherokee Indians, which has migrated west of the Mississippi, and settled upon the Arkansaw river, is located about four miles north of the river; two hundred miles above the Arkansaw Post; and about one hundred miles below the present military post at Fort Smith. It is not much short of five hundred miles up the Arkansaw; following the course of the river. The site selected is on the west side of a creek called Illinois, which is lined, on each bank, with good bottom land. The creek empties into the Arkansaw from the north, and is navigable for keel-boats, as far as our establishment, about one half the year.

The name DWIGHT has been given to this station in affectionate remembrance of the late Timothy Dwight, D. D. President of Yale College, who was a warm and devoted friend to missions, a distinguished and active member of the Board, and the first who died from that body after its incorporation.

We all arrived in this country in the month of July, 1820. Sickness, however, with which we were all affected, prevented our entering immediately on the work in view, and has greatly retarded our operations since their commencement. The site selected was a wilderness. The first tree was felled on the 25th of August. Since that time, we have cleared, and enclosed with a substantial fence, about 20 acres,

most of which is improved the present season. We have also erected four cabins of hewed logs for dwelling-houses; two of which are 20 feet square, with piazzas on two sides, and two are 18 feet by 22, with piazzas on each side. A school-house, 24 feet by 36, is nearly completed, constructed on the Lancasterian plan, and designed to accommodate 100 children. A considerable part of the work is done for a dining-hall and kitchen in one building, 24 feet by 68, with piazzas on both sides, and a cellar under it, 24 by 40 feet. Aside from what has been mentioned, we have built a corn-crib and stable, and have cleared and fenced a garden, yards, &c.

The property at present belonging to the establishment, consists principally of stock and farming utensils: Three horses, two yoke of oxen, ten cows and calves, between 30 and 40 head of swine, two wagons, one cart, ploughs, &c.

We have not yet made sufficient progress to enable us to open a school for the instruction of heathen children; but hope to do so in about two months. The number which will be admitted to enjoy the privileges of instruction cannot at present be named, as no limits will be set to the extent of benevolent action, except what is involved in the want of means.

The plan upon which the school will be conducted is similar to that of the schools at Brainerd and Elliot, with which the Executive is in some measure acquainted, and which has already received its approbation. The plan requires, that all the children taken into the school be received also into our family, that they may be constantly under our care and direction. By taking them before their habits are formed, placing them in a Christian family, and teaching them, not only the common branches of human learning, but the various kinds of labour on the farm, and in the work-shop,—and

thereby inuring them to habits of industry, temperance, and sobriety,—there will be a foundation laid for their future usefulness; and reason to hope, so far as the influence of such an education extends, that the condition of our aborigines will be essentially improved. This plan of education, embracing a practical knowledge of agriculture, and such of the arts as are suited to the condition of the Indians, on the part of the boys; and spinning, weaving, sewing, and the various kinds of labour in a well-regulated family, on the part of the girls; is that which we design to introduce into the school, about to be commenced. We fully accord with the views of government, so far as they are known to us, as to the high importance of teaching Indian children to labour; and not only how to do this to good advantage, but also to feel sensible of the necessity and utility of it in their own case; and to prepare their minds gradually to be pleased with industrious habits and active life. But for the accomplishment of the object contemplated, time, perseverance, exertion, and no small expense, will be requisite.

In order to make the establishment permanent and highly beneficial, additional buildings must be erected, mechanics brought on the ground, a large plantation cleared and put into a productive form, and great additions made to the stock and farming utensils. Among the buildings are a saw-mill and grist-mill, which are important not only for the natives, but for diminishing the expenses of the school.

The actual performance of all this will require greater means than we can at present expect, unless the benevolent aid and fostering hand of government be extended to us. To this we look with humble confidence for at least a part of our resources for carrying on the great and highly important work of civilizing a part at least of our long neglected aborigines. To this work we

have devoted ourselves for life, desiring and expecting no other earthly reward than what is experienced in benevolent exertion, and having a full conviction of its entire practicability.

EXTRACT OF A LETETR FROM MR. FINNEY TO THE TREASURER.

Dwight, Ark. Ter. Nov. 23, 1821.

DEAR SIR,—Respecting the mission with which we are connected, nothing of interest can at present be communicated. We occupy a field, however, which, although hitherto a barren wild, and hard of cultivation, is not to be neglected. The Lord can, and will in his own time, have, even here, a harvest of souls to the praise and glory of his grace. We may see no fruit even to the end of our course; but the assurance that our labour in the Lord shall not be in vain, and that we may be the humble instruments of preparing the way of the Lord in this part of the wilderness, encourages us to labour patiently and perseveringly, and to occupy till he come.

Our missionary trials are spoken of

as peculiarly severe; but pain, sickness, and exposure to premature death, are some of the lightest trials of a missionary life, and are nothing compared with what some have experienced who have gone before us, or when viewed in connexion with the heavenly nature of the object we seek. It has often been a question in my own mind, whether missionaries ought to communicate any thing of the kind to the Christian public, lest they appear desirous of self-exaltation. But when we consider the fact, that the missionary enterprise is becoming in some measure popular, and that the number of those who offer themselves as candidates for the sacred service is increasing, there is perceived to be danger, that some will enter the lists without counting the cost, or with minds unprepared for the rugged course on which they enter. It seems proper, therefore, to present, in some measure at least, the dark side of the missionary life, which may operate as a barrier against a hasty, inconsiderate, unhalloed entering upon a work, which requires stability, decision, faith, patience, perseverance, and a holy enduring zeal.

Foreign Intelligence.

LONDON MISSIONARY SOCIETY.

IN our March number, we gave some interesting statements of the progress of the Gospel in several of the Islands of the Southern Ocean. The following accounts from Huaheine and Raiatea have since been received in the London Missionary Chronicle.

SOUTH SEA ISLANDS.

HUAHEINE.

Mr. Ellis and Mr. Barff are the only Missionaries now remaining at this island, the inhabitants of which are about 2000 in number, and the greater part of whom now reside near the Missionaries.

"We are happy," say they, in a letter dated June 17, 1821, "to inform you that our work continues to prosper in

our hands, and we trust good is doing among the people around us. The little church of Christ in Huaheine continues to flourish, and we hope will be preserved by the great Head of the church, faithful to the end.

Encouraged by our elder brethren, and assisted by an intelligent native, we have commenced the translation of Isaiah, part of which has already been revised by our brother Nott. The Gospel of John has been finished at Taheite,

and we are reprinting a second edition of it here. The liberal grant of paper from the British and Foreign Bible Society has proved a very acceptable supply.

The services of the Sabbath and week days are well attended, the number of hearers on the Lord's Day being generally from 1000 to 1400. It is pleasing to see them regular in attendance on the appointed means, but we have still reason to fear, that with many, the inviting sound of the Gospel penetrates only the outward ear.

Many of our people have expressed themselves desirous of baptism, we have, during the past year, baptized 72 adults and 38 children. We have also upwards of 400 candidates for baptism, with whom we meet once a week, to inquire into the sincerity of their profession, and to instruct them in the nature and design of that ordinance. Besides the above-mentioned meetings, and the regular service on Wednesday evenings, we have another for conversation on Monday evening; at which we answer any questions that may be proposed, and explain to them any texts or passages of scripture, the meaning of which they may not have heard, or may not understand. This meeting is remarkably interesting and beneficial. It encourages a spirit of inquiry among the people, and affords us an excellent opportunity to insist on particular duties, much more pointedly than we can do in our general discourses.

With very great pleasure we have also to mention the formation of a church of Christ in another of these islands, an event we had the satisfaction to witness in May last, when, after many prayers, and the most ample instruction had been given, as to its nature, design, ordinances, and entire distinctness from every human institution, 15 of the most pious and consistent of those who had been baptized were formed into a Christian church. On Lord's Day, May 7th, we sat down together to commemorate the Saviour's dying love. It was a time of refreshing from the presence of the Lord, and a season of holy joy to our souls. On Lord's Day, Oct. 1st, six more, who had been some months candidates for communion, were added to church fellowship. We feel great pleasure in adding, that their conduct hitherto has adorned their profession.

Our schools have been well attended, and the advancement in spelling, reading, writing and arithmetic, encoura-

ging. The British system of education has been introduced, as far as circumstances and the habits of the scholars will admit. The average number of scholars is 450, divided into classes, according to their attainments, and placed under native teachers. Our Sunday School also continues to prosper; it contains at present 230 boys, 120 girls, and 12 teachers. The attendance of the children is regular, and their behaviour at school and during public worship is very commendable. Catechising is the kind of instruction attended to on the Sabbath day; but instruction is not the only advantage arising from our Sunday School; it has a powerful tendency to impress the minds of the rising generation with a reverence for the Lord's Day, prevents in a measure their contracting the indolent habit of sleeping away the time between the services,* and habituates them to bear confinement and fixedness of attention during the time of public worship.

In Dec. 1819, the walls and roof of our large place of worship were finished. The people were very anxious to get it done before the meetings of the Society in May, and by the latter end of April they completed the floor, pulpit, desk, table-pew and seats, in a manner highly creditable to their industry and ingenuity. It was opened on May 3d, when Brother Ellis preached from Chron. vi. 8. "Will God in very deed dwell with men on the earth." About 1500 were present; a disease, raging like a plague at the time, confined many to their habitations.

The second week in May was a period to which many looked forward with pleasing anticipation. On Tuesday evening, May 6, we commenced our Anniversary Meetings; a sermon was then preached, and two on the Wednesday.

On Thursday the 11th inst. at an early hour the chapel was again crowded. Brother Ellis introduced the business of the day by stating the objects of the Society, and the peculiar claims of those who still continued in the same state of wretchedness and superstition as they themselves were, when the Missionary Society first sent the word of God to their islands. The Secretary

* It was formerly the general custom of the islanders to sleep during the heat of the day, from which it is probable they will only be weaned very gradually, as industry increases in the islands. Ed.

then read the Report, by which it appeared that the total amount of subscriptions was, 7059 bamboos of oil, 5 pigs, and 8 baskets of cotton; which was nearly double the quantity collected during the preceding year. Mahine, Auna and Tereia also addressed the meeting; after which Brother Bariff encouraged the young chiefs and people to engage heartily in the good work, and concluded with prayer. The meeting lasted several hours, but no one seemed to think it too long. It was truly a day of rejoicing to us and our people; and though in spirit *we* sometimes mingled with the assembled thousands who would be then congregated together in London, to listen to the triumphs of the preaching of the cross, and devise means for the wider promulgation of the glorious Gospel of the Son of God, we rejoiced to meet so many of our Polynesian brethren for the same benevolent purpose. Upwards of 1600 were present at meeting.

Although we have had no part of the Scriptures to print during the past year, our press has not been altogether unemployed: we have printed a code of laws for the islands of Raiatea, Taha, Borabora and Māurua; the reports, subscriber's names, &c. of the Societies in Huaheine, Taha and Borabora, and an edition of 1700 copies of our Tahitian Hymn-book.

Following the example of their elder sisters at Otaheite, our partners have continued to instruct in needle-work, &c. many of the native females; and a considerable number at each station are able to make themselves neat and modest dresses. The difficulty, which, on account of their domestic avocations, our partners experienced in acquiring a sufficiency of the language to converse on spiritual subjects, long prevented their engaging in these exercises in which they were so anxious to be employed; they have, however, during the past year, held a weekly experience meeting with the female candidates for communion, and the sisters of the church, which we trust has been, under the Divine blessing, productive of good.

Our people have also made some progress in civilization, though not so much as we could wish. A larger quantity of ground is cultivated, and many are busy about their houses; they have also been taught to make themselves neat hats and bonnets in the European form, the former of the leaves of a rush very common in the islands, the latter of the inner bark of the *hebuscus*, which are

now very generally worn. Useful articles, especially foreign clothing, continue to be very much desired.

Sensible of our continual need of Divine assistance, we desire, in prosecuting our work, constantly to look unto Him, who alone can grant success; and without whose blessing Paul may plant and Apollos may water in vain.

The following letter from four of the chiefs of Huaheine, who are also Deacons of the church there, to the Directors, will be deemed a literary curiosity:—

TRANSLATION.

Huaheine, June 30, 1821.

DEAR FRIENDS—Salvation be unto you from God and Jesus Christ. Our hearts rejoice when we hear that the good word of Jesus Christ grows among you: it has also grown a little here in Huaheine; and by the love of Jesus we have been formed into a little church of Jesus Christ, and on the Feast (i. e. the sacrament) day, we eat the bread and drink the wine, in remembrance of the death of our Lord. But the wine belonging to our teachers is expended, and we have none of our own. We have sent to you a cask of oil to sell for us, and purchase us some wine, and send it to us for our use on the Sabbath of the Feast.

There is another cask of oil which we have sent to you to sell, and buy us some medicine for the sick, and some blankets for the sick people. Send us 12 blankets and some medicine. You must not say, It is great work (*that is, much trouble*) for here we have no medicine, neither any warm clothes for the people that are ill.*

May you be saved, friends! Let not your affection for us decrease; and when you pray unto Jehovah, pray unto him for us, that his good Spirit may be given unto us, that we may be made his people indeed. May you be saved by Jesus.

TAUA,	} Deacons of the Church in Huaheine
AUNA,	
POHUETEA,	
MATABORE.	

RAIATEA.

By letters received from Messrs.

* Wine was sent out by the Deputation in May last, as well as medicines. An additional supply has just been sent to Port Jackson, together with blankets, &c., as requested, to be forwarded thence by the first opportunity.

Threlkeld and Williams, dated in June and July 1821, much pleasing information has been communicated. We make a few extracts.

General Meeting of the Auxiliary Missionary Society in this Island.

On Wednesday, May the 9th. we held our General Annual Meeting. The natives from Taha united with us, and our place of worship was quite full. The morning service commenced at nine o'clock, by one of the Deacons (a native) giving out a hymn; another read a chapter from a manuscript copy of Daniel, translated by Brother Williams, who then engaged in prayer. Another hymn was sung; and Brother Threlkeld preached from Rev. xi. 15. "And the seventh angel sounded," &c. Another Deacon concluded by singing and prayer.

On this occasion, the people met together, and had a friendly repast. We felt not a little gratified at this ocular demonstration of the peaceable fruits of religion, and of the civilizing benefits of Christianity in those who, as a body, can only be considered as nominal Christians; and beholding the inhabitants of both islands thus engaged, we were reminded of the Feast of Tabernacles among the Jews.

Annual Meeting.

The public meeting for business commenced at one o'clock, when, after singing, prayer, and an address by Mr. Threlkeld, the Secretary, Pahi, read the annual report. The subscriptions amounted to 1973 bamboos of oil, and more than 1000 balls of arrow root.

The Chief of Tahaa then reported the contributions of that island, amounting to 3422 bamboos of oil. This is the more extraordinary as there is no missionary yet resident there.

Several interesting speeches were delivered by the natives, which we have not room to insert; but they will probably appear in the next Quarterly Chronicle.

Mr. Williams made a few recapitulatory remarks, encouraging them to proceed in their good work; and one of the Deacons concluded with prayer.

In the evening, a sermon was preached by Mr. Williams, from Isa. lii. 10. "All the ends of the earth shall see the salvation of God." A native concluded with prayer. The service continued three hours; and at nine in the evening the congregation concluded a most interesting day.

Festival of the School Children.

May 10. This being a day appointed for a little festival of the school children, who, upon the faith of this appointment, had formed a little island about a quarter of a mile out at sea, under the reef, to commemorate this new era at Raiatea, which, after much labour, they completed. It is 60 feet in diameter, and 4 feet above high water mark. On this work of their own hands they enjoyed a comfortable repast. Their little fleet of canoes then conveyed them back to the shore; and after walking to the extent of our new settlement, we engaged in prayer, gave them a short address, sang a hymn, and then dispersed. Happiness beamed on every countenance; and many, both parents and children, knew that to the Gospel, and to that alone, they owed their lives and their enjoyments.

Progress of Civilization.

May 15. We paid our third general visit to the houses belonging to the members of our church. Those who are diligent, we praise and encourage; and we point out to them the advantages they have received by attending to our advice. On the other hand, idleness and negligence are sure to meet with a severe rebuke. Shame thus impels many to activity, over whom we could exercise no other power. None escape; for at a separate meeting we read over the names of the owners, and the remarks we made on the spot, which fails not to stir them up to activity. This practice has had the following excellent effect: There are now 20 houses completely plastered; 20 more not quite plastered; and 34 ready for plastering; besides a number of others, not under our cognizance, in a state of forwardness.

We are fully convinced, that had this people the means of bartering their produce, none would exceed them in industry. We have full proof of this; for, from the Arii to the children at school, all are employed in preparing arrow-root for their subscriptions, and for the purchase and lading of their expected vessel.* We rejoice in this their activity, and shall persist in promoting and giving permanency to their industrious habits.

Schools.

Our schools are attended with as

* It appears the Ariis, Ratiras, and the people have agreed to purchase a vessel, and to establish a fair trade.

much spirit as ever. The children's school is conducted, as nearly as circumstances will allow, on the Lancasterian plan. We have upwards of 250 boys and girls, for whom we solicit a supply of slates, rewards, &c. Also slates for the adult school.* The adults who attend are very numerous, and sometimes amounting to two or three hundred. The fact is, that almost every person is learning, or has learned to read. Those who read the Gospels are questioned on every verse. Thus it is to them more a catechetical exercise, than merely learning to read.

Translations.

This year we have made our first attempt at translation. The Epistles to the Ephesians, and the First to the Thessalonians, and the books of Ruth, Jonah, and Daniel, are either finished or in hand. We intend to select a few intelligent natives to assist us in the revision of the translations before they are printed.

State of the Church.

The state of the church is pleasing. We perceive steadiness of conduct in several, which affords us ground to hope that they know and feel the power of the gospel on their own souls. In short, such is their general conduct, that we have been obliged to exclude only one person (the wife of one of the chiefs,) and she has been readmitted on her apparent reformation and earnest request.

Auxiliary Society.

A new and voluntary society has been formed, entirely unconnected with any civil concerns, to contribute to the support of missions. This new association is called *Te Societi Eculesia i Raiatea*. It was agreed that every adult member should contribute annually three measures of arrow-root. Their first subscription amounts to 1050 measures (weighing 6 pounds each,) or about three tons. This, together with a number of tuns of oil, is waiting for conveyance to England.†

We feel happy to be the instruments of thus honourably meeting a part of the expenses of the Parent Society, consistently with the views we have ever cherished, and agreeably to the apostolical example in the primitive church.

We beg especial interest in the prayers of the churches, that we may be kept from falling, be faithful even unto death, and that utterance may be given unto us, that we may open our mouths boldly to make known the mystery of the Gospel; and most earnestly pray that the kingdoms of this world may speedily become the kingdom of God and of his Christ, and that an abundant blessing may attend your labours of love.

LANCELOT EDWARD THRELKELD.
JOHN WILLIAMS.

Translation of a Letter from Tamatooa, the King of Raiatea, to the Directors.

DEAR FRIENDS,—May you and the good people of Britain be saved by Jesus Christ, the true Saviour. I, and all my people, are rejoicing because you compassionated us, and sent missionaries to our dark land—a land of darkness; and they have made known to us the true light, even Jesus Christ, the Saviour by which we all must be saved. We have known Satan's deceit and lies; therefore we have cast down our Morais, and burned our gods in the fire. If they had not have been burned, I would have sent them to you: they were burned in consequence of a severe sickness I had. I had covered up the evil spirits well, in order to send them to England to you; but some men said to me, that I had taken care of the evil spirits, and that was the reason I was overtaken with sickness. I was requested by the people to burn the evil spirits; and I said, burn them. *Oro e o Hiro* were the two evil spirits that were burned.

There is one evil spirit: it is a red Maro. *Tero rai Putala* is the name of this Maro, an evil spirit. Great also is this red Maro. Very many men have been killed in consequence of this Maro. The practice has been continued from of old down to time; and now I know the word of Jesus Christ our Lord. We have lived in darkness and in the shade of death, under the deceitful influence of Satan. Many kings have died, and gone to the Po (hell;) but now I am made acquainted with the word of the true God. We are diligent now in learning the word of God, and in building ourselves neat houses; almost all the houses in the city are plastered with lime; we are dwelling with diligence, in learning the word of God and of Jesus Christ; his word is

* Slates, &c. were sent out with the Deputation.

† This produce is now probably on its way to England.

growing in Raiatea, Tahaa, Borapora, and Maupiti. We are worshipping the true God Jehovah, and Jesus Christ our Saviour, by whom the sinful men of the world will be saved.

May you have peace in the true God Jehovah our Lord.

TAMATOA, king of Raiatea.

Letter from the Missionaries to the Directors.

Raiatea, July 2d, 1820.

DEAR FATHERS AND BRETHREN—

Captain Grimes who has behaved very kindly to us has agreed to take the people of Rurutu back to their Island; by whom also we send two pious active men, with their wives, as teachers: they are members of our church, and very suitable persons, as they are both active diligent men. Brother Threlkeld's boat accompanies the ship; we have manned her with Members of the Church, who are to sail back to Raiatea, to bring us every information. We shall endeavour to keep up an intercourse between the Islands; we have supplied them well with elementary books; it is a circumstance which affords us much pleasure; it has only been settled this evening. Captain Grimes has seen the whole of the proceedings from the beginning to the end, we therefore refer you to him: we expect he will bring you a trophy of the Victory of the Cross, viz. the Idols of the Rurutus, if not, we expect they will be returned by our boat. We will give you every information by next conveyance; we can only tell you that such are our proceedings: Captain Grimes must tell you the result. The church has entered into it with much spirit; they are not sleeping to-night, but employed in preparing; as Captain Grimes sails early in the morning, they are collecting cloth, food, &c. for the two who are leaving us for Rurutu, their names are Puna and Mahanrene: we rejoice in being able to state, that we conceive them two as fit and suitable in every respect as any two that could be found. We are very much pleased with the whole of the circumstance, and pray most sincerely that the Lord may crown the undertaking with his especial blessing.

We remain,

Dear Fathers and Brothers,

Yours sincerely,

J. WILLIAMS.

L. G. THRELKELD.

TAHEITE.

A Letter from Poihai, Secretary to the Taheitean Auxiliary Missionary Society, to the Directors of the London Missionary Society. (Translation.)

Matavai, Taheite, June 15, 1821.

DEAR FRIENDS—May the blessing of Jehovah and of our Saviour Jesus Christ be with you all. With this we present you with some property for the purpose of advancing the cause of our common Lord upon earth, and which we send to you the original projectors of this good work. You are the root, and we are but branches. It was you that sent Missionaries among us to instruct us; and behold! we have obtained a knowledge of that salvation which is in Jesus; and on this account we have contributed our property for the extension of the word of God. Our country, you know, is destitute of money; we have, therefore, contributed property, viz. oil, arrow-root, cotton and pigs, which is our money in these countries, where we have no real money. We have sent the oil on board the *Hope*, 80 tons, from us the Taheitean Auxiliary, to you the Parent Society, to assist you; and we wish that our Contributions may be added to yours, and printed in your Reports, that we may see that our property has been received and admitted into the Treasury of our Lord, which will give us complete satisfaction.

We wish you to be particular and candid respecting what we have now sent, and if it should prove an article of little value, or unsuitable, write to us and give us full information on the subject.

We shall not cease to subscribe our property for the spread of the Gospel of our Lord; death alone will put an end to our subscriptions; but the living will carry it on.

Never omit to write to us. We all know how it is with a tree, that the butt-end is the most solid part, and the small-end is soft and sappy. To the small-end we may be compared, and you to the butt-end.* Do not cease, therefore, to afford us instruction, in the things of God, and inform us also how the word of the Lord prospers in all the countries where you have sent Missionaries.

May the blessing of Jesus Christ be with you. Amen. POIHAIA, Secretary.
POMARE, President.

* N. B. The same word which in the Taheitean language means *solid*, or *hearty* when applied to a *tree*, &c. means *wise*, *mature in judgment*, when applied to persons. Also the same word which signifies *soft*, or *sappy*, when applied to a *tree*, means *immature in knowledge*, *unwise*, or *possessing little wisdom* when used of *persons*.

AMERICAN BOARD OF COMMISSIONERS

PALESTINE MISSION.

[From the *Missionary Herald*.]JOURNAL OF MR. PARSONS, WHILE AT
JERUSALEM.

Feb. 17, 1821. Entered Jerusalem by Jaffa gate, five minutes before 5 o'clock in the afternoon. Soon after passing the gate, we turned to the north, and in a few minutes arrived at the house of Procopius, to whom I had letters of introduction.* The servant at the door informed us, that he was in the church foreveining prayers. Without a moment's delay I hastened thither, to unite with the professed followers of Christ upon Mount Calvary, and to render thanks to God for the happy termination of my voyage to the Holy City. The church is but a few steps from the place, where, it is supposed, stood the Cross. On entering, I was not a little surprised to find it so richly and neatly furnished. It is called the church of St. Constantine, and is the place to which all the bishops, (five in number,) with their numerous attendants, resort for morning and evening service. Every thing was conducted with a pleasing stillness and regularity, becoming so holy a place.

After service of 30 minutes, I returned, and presented my letters to Procopius. Conversation was directed to the exertions which the Protestants are making to promote the diffusion of the Holy Scriptures. They replied; "We believe the Protestants to be our friends." In a few moments, I was conducted to the room, which had been put in readiness for me, by the request of the Russian consul. It is near to the Holy Sepulchre, and contains many convenient apartments. My trunks had arrived in safety. In the evening, we read from the Greek Testament the account of our Saviour's sufferings and death, and endeavoured to consecrate our rooms to Him, who here gave his life for the world.

First Sabbath in Jerusalem.

Feb. 18. At an early hour, I was re-

* Those of our readers, who have observed the operations of the British and Foreign Bible Society, will recollect, that Procopius is the agent of that noble institution, and takes charge of the sale and distribution of the Scriptures. As he is also an assistant of the Patriarch of Jerusalem, and himself president of all the Greek monasteries, it is a peculiarly auspicious circumstance, that he is heartily engaged in the Bible cause.

Editor.

May, 1822

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minded, by the crowing of a cock, of Peter, who denied his Lord and Master. In view of so affecting a subject, I could only say; "Cause me to know the way wherein I should walk; for I lift my soul to thee."

After breakfast, Procopius called upon me, repeated his willingness to aid me to the extent of his power, and bade we welcome to all the privileges of the monastery. The day passed with great tranquillity. At three o'clock, went to the Greek church, and heard selections read from the Psalms of David. In this city, the pious Psalmist breathed out his soul to *his* God, and to *our* God. Here he wept for sinners. "Rivers of water ran down mine eyes, because they kept not thy law." His prayers are registered in Heaven, and will be had in everlasting remembrance.

Visit to the Armenian Patriarch.

An Armenian from Smyrna invited me to visit the principal Armenian church. It is situated near to Jaffa gate; is large, and elegantly furnished. We were conducted to the spot, where, *they say*, was interred the head of John the Baptist.* My Armenian attendant, after making the cross, bowed and kissed the stone, which concealed, *as he believed*, the sacred deposit. From the church was conducted to the apartment of the Patriarch. He was sitting in the corner of a large hall, with a writing table before him. He bade me take a seat. After coffee and sweetmeats, as is the fashion here, I presented to him a quarto edition of the Old Testament in the Armenian language; with a request, that he would inform me if the edition be correct. He replied, "I have examined it, and approve of it, as an edition without errors." I then mentioned that I had a few copies, which I would offer, with his permission to the pilgrims at a cheap rate. He gave his assent: and a pilgrim present engaged to make inquiries, and to give me information.

I presented to Procopius an excellent copy of the Persian testament, translated by the much lamented Henry Martyn. He read portions of it with fluency, and thanked me for the donation.

* Others say, of St. James the Great

Also, gave a French Bible to the clerk of the monastery, who reads and understands the French language.

Visit to the Holy Sepulchre.

Feb. 21. Went to the church of the Holy Sepulchre. The gate fronts the south; and is strictly guarded by Turks without and Greeks within. No pilgrim, a subject of the Grand Seignior, can enter without paying a *para*,—a trifle to be sure; but when multiplied by the hundreds of times, at which each pilgrim enters, in the course of three months, the amount becomes a large sum. To prevent confusion, it is necessary to observe the difference between the church of the Holy Sepulchre, and the Holy Sepulchre itself:—The one embracing all the apartments belonging to the different denominations of Christians;—the other being only a monument erected over the tomb of our Saviour, and held in equal reverence by the various denominations of Christians, who frequent it. The tomb may be called the centre of the church of the Holy Sepulchre, near to which may be heard the prayers of Christians in ancient Greek, in Latin, Armenian, Arabic, and Syriac.

Entered the gate of the church of the Holy Sepulchre amid a crowd of Pilgrims. The first object, which attracted my attention was the *Stone of Uncction*, venerated as the spot where the body of our Lord was anointed for burial. The stone is 31 feet directly in front of the gate;—is 8 feet in length, and two feet two inches in breadth. Several large candles are kept standing at each end; and over it are suspended several silver lamps. The pilgrims all bow, and, after making the sign of the cross, kiss the sacred stone.

Leaving the Stone of Uncction we were conducted to the Holy Sepulchre. It is distant from the stone of uncction 63 feet, under the centre of a large dome. The monument erected over the tomb contains two apartments. In the first is the stone where, *it is said*, the angel made his appearance to Mary; in the other is the Holy Tomb. The outside of the monument is 29 feet in length, 18-2 in breadth. I waited some time for the pilgrims to withdraw. While standing there, a pilgrim entered, and, at the sight of the tomb, wept and sobbed as over the grave of a parent.

Mount Calvary.

Seventy-three feet from the Holy Se-

pulchre we came to the chapel of apparition, in which a few Catholics were engaged in evening service. The music, for softness and solemnity, exceeded any thing I have heard in Asia. From this chapel, we returned to the Holy Sepulchre, and, passing through the Greek church, ascended Mount Calvary. It is 16 feet above the level of the tomb. I stooped down to look into the hole in which, *it is supposed*, stood the cross; below which is a fissure in the rock, made, it is believed, when Christ our Lord bowed his head and gave up the ghost.

The Environs of Jerusalem.

Feb. 22. In the afternoon, the interpreter of the Russian consul accompanied me to Mount Olivet. Left the city by Damascus gate, and turning eastward we passed near to the cave, in which, tradition says, Jeremiah wrote his lamentations. "All ye that pass by, behold, and see if there is any sorrow like unto my sorrow." The cave is large, and is held in high veneration. Passing the north east corner of the city, we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, we saw the church erected over the grave of the Virgin Mary;—on our right, the garden of Gethsemane.

Mount Olivet.

In fifteen or twenty minutes reached the summit of the Mount of Olives. Here we had a delightful view of the city, and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. "David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot." On the east side of it, our blessed Saviour raised Lazarus from the grave; and, on the west, he endured the agony of Gethsemane. Here he beheld the city, and wept over it. From this mount he was at one time conducted to Jerusalem with shoutings of "Hosannah to the Son of David;" and, at another, with the cry of "Crucify him, crucify him." From this spot he gave his last commission; "Go into all the world, and preach the Gospel;" and then ascended, and "sat down on the right hand of the Majesty on high."

The Pool of Siloam.

Descending the Mount of Olives, we

passed in the valley of Jehoshaphat, to the pool of Siloam. Here the blind man, at the command of Jesus, washed and returned seeing. The pool is at the foot of Mount Moriah, on the south side. We descended a handsome flight of steps to the water. It is visited every day, by pilgrims of every denomination. I perceived nothing unusual in the taste of the water.

From Siloam, directing our course southward, we came to the tree where, *it is said*, Isaiah was sawn asunder for his faithful exhortations and reproofs. The tree is securely guarded by a high wall, to prevent the injuries it would receive from pilgrims.

Mount Zion.

From this we began to ascend Mount Zion. We passed through fields of grain, which reminded us at every step, of the awful prediction: "Mount Zion shall be ploughed like a field." On the summit is a mosque, erected over the tombs of David, and of the kings of Israel; and an Armenian church *said to be* the ruins of the house of Caiaphas, the high priest.

Mount Zion, on three sides is strongly fortified by nature. This agrees precisely with the description given of it in Scripture. "Nevertheless, David took the *strong hold* of Zion, the same is the city of David." At the foot of it, on the west, are the ruins of the pool of Beersheba,—on the south, the valley of the son of Hinnon, called also Tophet, and the valley of slaughter. (Jer. xix, 6.) Here the children of Israel caused their sons and their daughters to pass through the fire to Molech, 2 Kings, xxiii, 10; and, in this place, Jeremiah denounced the dreadful curse: "Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle."

On the south side of Mount Zion are the ruins of the old wall, supposed to be the one repaired by Nehemiah. Here may be seen, to the best advantage, the site of Solomon's temple, the mount of Olives, and the plains and mountains of Judea. This delightful prospect, in connexion with its spiritual privileges, led David to sing, "Beautiful for situation, the joy of the whole earth, is Mount Zion." Returned to the city at sunset.

Various objects in the city.

P. M. A priest invited me to visit some interesting objects in the city.

We passed the street called *Via Dolorosa*, through which our Saviour bore his cross to Calvary;—were shown the house of St. John the beloved disciple;—the hall where the Saviour was arraigned before Pilate;—the pool of Bethesda, near St. Stephen's gate;—the arch where, it is said, Pilate cried, "Behold the man;"—the place where Stephen was stoned, having his eyes fixed on the visions of God;—the place in the garden, where our Saviour, being in an agony, prayed more earnestly, and his sweat was, as it were great drops of blood falling down to the ground. St. John has marked the site of the garden very particularly. "He went forth with his disciples over the brook Kedron." There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood of our divine Saviour. "For Jesus oftentimes resorted thither with his disciples." It is still occupied as a garden, and contains several large olive trees.

Feb. 29. Sold an Italian Testament, and gave an Armenian Testament to an Armenian, who engaged to aid me in the distribution of the Scriptures. Visited the priests who have charge of the Holy Sepulchre, and gave them a Testament. Towards evening walked with a few priests to the place where, it is said, Hezekiah "stopped up the fountains and the brook, that ran through the land, saying, Why should the kings of Assyria come and find water."

Visit to Bethany.

March 2. A Russian gentleman with the president of Abraham's monastery offered to accompany me to Bethany, about two miles east of Jerusalem, at the foot of the Mount of Olives on the east side. "Now Bethany was nigh to Jerusalem, about fifteen furlongs off." We came to the grave of Lazarus. "It was a cave," saith St. John, "and a stone lay upon it." A Turk, who seemed to have charge of the sepulchre, for a few *paras* gave us lighted tapers and permission to enter. We descended 28 stone steps, where we found a small room about eight feet square. On the east and west sides are tombs cut in the solid rock. Probably Jesus our Lord stood here, and cried with a loud voice, "Lazarus, come forth." Half a mile to the east, we came to a stone, upon which our Saviour sat, *it is believed*, when Martha met him and fell at his

feet, saying, "Lord, if thou hadst been here, my brother had not died."

Returning to Jerusalem we passed over the summit of the Mount of Olives, and, besides visiting places before mentioned, came to the mount where king Solomon "built a high place for Chemosh, the abomination of Moab, in the hill which is Jerusalem." It is only a few rods south of the place from which our Saviour ascended to heaven. Visited also the tombs of the prophets, a little west of the mount of scandal.

March 3. Gave to Procopius 100 tracts, to be distributed among the priests and pilgrims. Conversed a long time with a priest, respecting the nature of the new birth. He said it was baptism. "When children are baptized, they are renewed, as it respects Adam's transgressions; but if they afterwards sin, they must be punished." This, so far as I can learn, is the prevailing sentiment among the Greeks. They can give no other account of the new heart.

Interview with Pilgrims.

A few pilgrims called upon me, and expressed their surprise that I should not observe the stated fasts. I requested them to prove from Scripture, that it is required of Christians to fast forty days before the passover. I had observed, that the pilgrims on board the vessel, who abstained with great strictness from meat, often drank wine even to intoxication. This led me to inquire, as to the propriety of such conduct; especially among pilgrims, on their way to the Holy Sepulchre. We must learn, I observed, that true piety consists not in eating, or in abstaining from food; but in doing the will of our Father who is in heaven. They confessed frankly, that the practice, which prevailed among the pilgrims, was highly censurable.

Service of the Copts.

While walking in the Church of the Holy Sepulchre, my attention was arrested by the religious service of the Copts. They have a small apartment on the west side of the Holy Tomb. The priest, arrayed in robes of a very ordinary appearance, offered incense, as is the practice of other denominations. The Scriptures were read with a low, but sweet voice, and with great simplicity. There was good attention, and nothing like a desire to be seen of men. The number of their pilgrims is not great.

Visit of a Catholic Convent.

March 12. Visited the Catholic convent. The Superior invited me to visit the convent when I pleased, and gave me many assurances of his friendship. I did not take with me Testaments, as I knew the Catholics were decidedly hostile to the distribution of the Holy Scriptures among pilgrims. The convent is large; and is the resort of all European travellers, who visit the Holy City.

14. Visited the Armenian convent, and left three Testaments for sale. Walked to "the field of blood, purchased with thirty pieces of silver, the price of him that was valued." It is a little south of Siloam, on the brook of Gihon. It contains many apartments for the dead; as it was originally appropriated to the burial of strangers.

19. Visited Procopius. He gave it as his opinion, that there are in Jerusalem 10,000 Jews and 2,000 Christians. Twenty-one pilgrims arrived from Smyrna. An Armenian of distinction informed me, that, in Jerusalem, there are 60 families of Armenians, and that in Palestine there are only four Armenian monasteries; viz. one in Jerusalem, one in Bethlehem, one in Rama, and one in Jaffa. There is also an Armenian church on Mount Zion, without the city.

An Interesting Pilgrim.

22. In the morning, one of the pilgrims, with whom I read the Scriptures almost every day, while on the passage, came to my room and read with me several chapters. The progress which he has made in reading and in knowledge is a rich compensation for all the trouble of teaching him. He often stops to tell me, in other words, the story he has read; and remarks upon the importance of living according to the Scriptures. He is never weary; but, at the close of one chapter, he says, with a smile, "shall we read another?" When he passes me in the street, he expresses the affection of a brother, and at the same time looks to me as his instructor. The effect upon his life has been most salutary. He says that he shall read the Testament every day as long as he lives. He is soon to return to his country, more than a thousand miles from Jerusalem, and my opportunities to visit and instruct him must cease. But he will carry with him the Holy Bible as his guide; and he will not soon forget the

past interesting scenes. I do indulge the secret hope, not that he is already converted, but that impressions have been made, which, by the blessing of the Holy Spirit, will result in a saving acquaintance with the word of God, and in final admittance into heaven. With regard to the future, we can make no certain calculations. For the past I feel bound to give thanks to God.

Reading the Scriptures with Inquirers.

Four persons have been at my room to read the Scriptures to-day. The priests encourage me in this employment. If, then, a missionary can reside here with no other employment than to read the Scriptures with pilgrims, not uttering a word respecting Catholics, Greeks, or Turks, a great work might be accomplished; a work which would impart infinite joy to the friends of this mission, and guide many souls to eternal life. From the observations I have made, I am led to believe, that reading the Scriptures is one of the most effectual methods to diffuse the spirit of piety; a method to which God has often added a peculiar blessing.

23. Read in the Greek Testament with a Greek priest. Within 100 feet of my room reside five bishops; viz. of Petrea, of Nazaret, of Gaza, of Lydda, of Philadelphia. Petrea and Philadelphia are beyond Jordan.

24. Read the Scriptures as usual with a few individuals. Attended service in the church of the holy sepulchre. Seventy-two priests, dressed in clerical robes, entered the church two by two; and bowing to the floor, rose and kissed the hand of the presiding bishop. After this, five loaves of bread were placed in the centre of the church, and consecrated, in commemoration of the feeding of the five thousand.

25. P. M. A Turkish high priest, a *moolah*, arrived at Jerusalem. The governor of the city, the presidents of the different monasteries, and a large number of soldiers, went out to meet the *moolah*, and to welcome his arrival. As he entered the city, two cannons were discharged; an honour which is conferred on persons of high standing.

27. Passed the day in reading the Holy Scriptures in Greek and Italian, with a few Greeks. In the evening the Russian consul arrived with his family.

30. Read Italian two hours in the morning with a few Greeks. Afterwards obtained permission from Procopius to visit all the Greek monasteries

in Jerusalem, and to supply the pilgrims and monks with tracts. A Greek priest was my guide.

Visit of the Greek Monasteries.

First visited the convent of St. Basilus, near the Latin monastery, at the north-west corner of the city. There were 12 women residing near the monastery. They received tracts with every expression of thankfulness.

Next came to the monastery of St. Theodore, a few paces south of the Latin convent. In it reside 200 pilgrims, many of whom had before received tracts which I sent them. Left a sufficient number to supply the rest.

The third monastery, that of St. Demetrius, is near to Jaffa gate. Here we found many pilgrims willing and thankful to receive the tracts.

The fourth, that of St. George, is near to Zion gate, in which resides only one monk. Left a few tracts for him and for his friends.

The fifth, that of St. John, is a little south of the church of the holy sepulchre. Here was presented to us a part of the head, *as they say*, of John the Baptist, in a silver vessel. My guide, and others with me, approached it with a reverence one would think due only to Him who demands our worship. The pilgrims are numerous. Left fifty tracts. These were not sufficient. The pilgrims, finding themselves destitute, entered a charge against the president of concealing the tracts, and appropriating them to his own use. I was informed of the disturbance, and terminated the dispute by sending fifty tracts more.

The sixth was St. Mary's, at which we were shown a neat and very ancient MS. copy of the four Gospels written by a nun; the date of the copy some affirm to be 650 years after Christ. Here are preserved also the bones of a converted Turk, who suffered martyrdom for his religion. Supplied the monastery with tracts, and received the assurance that they would be attentively read.

Visited, also, the Syrian church, which, *it is said*, is the house in which the disciples were assembled when Peter came from prison, and saluted his brethren. They tell us, that the very gate is standing where Peter knocked till "Rhoda came to hearken; and when she knew Peter's voice she opened not the gate for gladness, but ran in, and told how Peter stood before

the gate." Saw a few fine copies of MS. Testaments in the Syrian character; also a few Syrian printed Testaments, deposited there by the Rev. Mr. Connor.

Excursion to Bethlehem.

April 2. Accompanied Mr. Barnet to Bethlehem. Rode two miles through a beautiful plain, called the valley of Rephaim. Here David obtained a memorable victory over the Philistines, being encouraged by "the sound of a going in the tops of the mulberry trees." Passed the convent of Elijah, where reside about 20 Greeks. Near it is shown a rock, on which tradition says Elijah slept, when fleeing from the wrath of Ahab. Here we had a distinct view, at the same moment, of the three most important places on the globe: Bethlehem, where the Saviour was born; Jerusalem, where he was crucified; and the Mount of Olives, whence he ascended to heaven. Bethlehem, at this distance, assumes an appearance of splendour far beyond that which it actually possesses. The monastery, erected over the manger, stands a little east of the village. Still further eastward, we saw the valley where the shepherds heard the angels sing "Glory to God in the highest!"

From the convent of Elijah the road became uneven and stony. We passed near the sepulchre of Rachel. "And Rachel died, and was buried in the way to Ephraim, which is Bethlehem."

A letter from the Latin convent in Jerusalem introduced us to the president of the convent in Bethlehem. We were invited to dine with him. At dinner the subject of distributing the Scriptures was introduced. He replied, "the Arabic psalter, which the English have sent here, is a correct translation, word for word. Also, the Italian testament, translated by Antonio Martini, cannot be censured. But the Arabic Bible sent here, we Catholics do not approve of." "The Greeks (added he) differ from us in three things. They believe that the Holy Spirit proceeded from the Father *only*; that there is not a state of purification after death; and they renounce some of the sacraments. As for the Protestants, they believe that all will be saved."

After dinner visited a Catholic school, to which belong 80 scholars. Among them I found a youth who spoke the Italian with great fluency, and who is, as they informed me, far advanced in the study of Arabic, his native language.

Knowing that it would be desirable in many respects to obtain such a youth, I requested the father of the child to permit me to take his son, and give him a good education at my own expense. After some hesitation, he replied "his mother will not be willing."

To the hill Bethlehem every Christian must feel a peculiar attachment. The native place of David, the king of Israel; a man after God's own heart, and of the second David, the Lord from heaven. Here the wise men of the East laid their crowns at the feet of the infant Saviour; and here was heard a choir of angels singing "Glory to God in the highest; on earth peace and good will toward men."

In Bethlehem village there are, it is said, 1500 Catholics, 1000 Greeks, and a few Armenians, and a few Turks. The Catholics, Armenians, and Greeks have each of them a monastery. On our return, saw the village of Rama on our left. "In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted, because they are not."

Visits to Various Places.

April 3. Went with Mr. Bartan to Siloam, Aceldama, to the King's gardens, and to the pillar of Absalom.

5. Obtained permission of Procopius to examine the manuscripts in the library belonging to the monastery. There were many copies of the four Gospels, but only *two* of the whole Testament. The bishops absolutely refuse to sell a single manuscript. The library is small, but preserved in tolerable order; and contains books of much value.

6. A Swiss clergyman arrived with Bibles and Testaments. He informed me that he has disposed of many Testaments, and with prospects of usefulness. He designs after the passover to go to Aleppo.

7. Visited the Jewish synagogues with the Swiss clergyman. They are situated a little west of the site of Solomon's temple. A few Jews were present performing evening service. There are four synagogues in the same enclosure; and others in other parts. We made inquiries with regard to the number of Jews in Jerusalem. Some replied 3000: Others said "No, there are not 3000; but, why (they replied,) do you ask us this question?" Because we wish to gain particular information with regard to Christians, Jews, and

Turks, in every place. We showed them a Testament in Hebrew. They examined it; but dared not purchase it without the consent of the Rabbins. We left a few tracts, which they examined; but not without hesitation. They treated us with respect; and invited us to come again.

Mr. Bartan left the city for Damascus. Before his departure, I presented to him a little book, together with a letter, expressing my desire that the divine Saviour, the places of whose nativity, crucifixion, and ascension, he had visited, might be his Guide, and everlasting Friend.

Other Greek Monasteries.

10. Visited several monasteries, in addition to those mentioned before, for the purpose of giving to all who could read religious tracts.

I have before mentioned that, on the 30th of March, I visited six monasteries. To prevent confusion the numbers are continued.

The seventh monastery, called Abraham's, because it is erected over the spot where, *it is supposed*, Abraham, strong in faith, presented his son Isaac for sacrifice. The spot is only eight or ten feet from Mount Calvary, where was offered the Great Sacrifice for the sins of the world.

In the eighth monastery, called St. Katharine's, left 20 tracts. A few women reside in the convent.

Next; the ninth is St. Mary's the less, (to distinguish it from the other by the same name.) Here disposed of twenty tracts.

The Archangel monastery, erected over the spot where the angel was seen, when "he stretched out his hand over Jerusalem to destroy it," is the tenth. Disposed of 100 tracts. A multitude of pilgrims are residing in this monastery.

The eleventh is that of St. Nicholas, where I found a multitude of pilgrims ready to receive instruction. Left 100 tracts.

At the twelfth, St. George's, left only 20 tracts, a sufficient number to supply all who could read.

At the thirteenth, that of St. Ithemi-
mus. Left 30 tracts. Here terminated our tour. Have now visited thirteen Greek monasteries, one Catholic, one Armenian, one Syrian, and one Coptic, within the walls of Jerusalem. Distributed in all, including the church of St. Constantine, 1000 tracts. These tracts

are to be widely dispersed; and perhaps read by people several thousands of miles from the Holy City. The very fact, that, they were brought from Jerusalem, will attach to them a degree of sanctity; and give them higher claims upon the attention of a multitude of Christians.

13. Early this morning all the Greek pilgrims ascended the Mount of Olives to perform a service in commemoration of the resurrection of Lazarus. During the service, two men, (appointed for the purpose,) passed through the assembly soliciting charity for the church. As they passed, they solemnly invoked the assistance of the saint, saying, "Holy Lazarus, help us."

Commemoration of the Entrance into Jerusalem.

April 15. Palm Sunday. The ceremonies at the church of the Holy Sepulchre were numerous and splendid. A large procession was formed;—each individual bearing palm leaves and olive branches in commemoration of the Saviour's entrance into Jerusalem with shoutings of "Hosanna to the Son of David." That part of the Gospel, which relates to the subject was read in ancient Greek at the foot of the door of the Holy Sepulchre. If such occasions could be devoted to reading the Scriptures in a language which the pilgrims understood, they would become highly interesting, and communicate instruction to thousands of precious souls.

16. Accompanied the Russian consul, and the English travellers, to the monastery of the Holy Cross, a mile and a half west of Jerusalem. Here we were shown the hole in the earth where grew, *it is said*, the tree from which was taken the Cross. The dirt had been carefully collected, and carried off by pilgrims. Also, saw a large collection of manuscript Testaments, in Greek and Armenian characters, but none of them are offered for sale.

Five miles further west, came to the Catholic monastery erected over the spot where John the Baptist was born. The convent is large, and in a good state of preservation. A little further west, we came to the house, in which, tradition says, Mary, the mother of our Saviour, saluted Elizabeth. We saw at a considerable distance to the north, the tomb of the prophet Samuel. To the west is the valley, in which David slew Goliath.

Proposed School at Jerusalem.

18. Attended to the subject of establishing a school at Jerusalem. I proposed to Procopius, that if he would obtain a suitable instructor, I would defray the expense of the school. He replied, "there is now no person in Jerusalem qualified to instruct such a school as we need." But he engaged to write to the Patriarch; and afterwards give me more particular information on the subject.

19. At the usual service of the Greeks in the church of St. Constantine, the Russian consul, his dragoman, and his secretary, received the holy sacrament. After this was a service near the gate of the church of the Holy Sepulchre. The superior of the convent, having laid aside his official robes, poured water into a basin, and began to wash the feet of 12 monks, who were selected and arranged before the door of the Holy tomb. During this ceremony, they sang the following words; "If I, then your Lord and Master, have washed your feet, ye ought also to wash one another's feet."

Catholic Ceremonies.

At an early hour of the evening, the Catholics commenced a service in commemoration of our Saviour's sufferings in the garden. The music was so excessively mournful, that we could not but remember the words of our Saviour, "O my Father, if this cup may not pass away from me, thy will be done." The service concluded in a very abrupt manner, to denote the coming of Judas to apprehend his Lord. A little past midnight was another service by the Catholics, in commemoration of the scourging of Christ. Strangers were not admitted.

Services on the day of Crucifixion.

Friday, April 20. Early in the morning the Catholics assembled on Mount Calvary. Those chapters relating to the sufferings of Christ were read in the following manner. One took the part of our Saviour; another of Pilate; a third of the multitude; the fourth was the narrator, and read the words of the evangelist. When they came to the words, "he bowed his head and gave up the ghost," all the lights were extinguished. The Superior of the convent received the holy sacrament.

At eight o'clock the gate was opened

to admit the pilgrims. They passed, one by one, each being obliged, (foreigners excepted) to pay 20 piasters.

At sunset the Catholics came into the chapel of apparition, and ordered all the women to leave the room. In a few moments the lights were extinguished, and a sermon commenced in Italian. The sermon continued about thirty minutes, when two priests with two candles, and with a large cross, entered the chapel. A procession was then formed to visit the holy places. Came first to the apartment, where the soldiers divided the garments of our Lord. Here we heard a second sermon in Italian. It was delivered with much less distinctness than the other. They proceeded to another small apartment where a sermon was delivered in Spanish, relating to the crowning our Saviour with thorns.

The *fourth* sermon was delivered on Mount Calvary, on the spot where the Saviour was nailed to the cross; the *fifth* on the spot where the cross was raised; both in Italian. After this a cross was erected, having on it an image about three feet in length, exactly in the posture of a person crucified. Shortly after, two men, designed to represent Nicodemus and Joseph, ascended the cross, drew out the nails, and carefully took down the body and laid it in a napkin.

From Calvary they proceeded to the stone of unction, where, after anointing the body, the Superior of the convent delivered a sermon in Arabic. He began by clasping his hands, raising his eyes to heaven, as if he would say, "all is lost." Next proceeded to the Holy Sepulchre, where the body was deposited, and a *seventh* sermon delivered in Spanish. The services ended at half past ten in the evening.

The Copts and Syrians came next in order. They visited the same places as before mentioned; they carried paintings instead of images; and substituted singing for sermons.

Twelve o'clock at night the Greeks formed a procession, and besides visiting Calvary, passed around the tomb three times, as is their usual practice, in honour of the three persons in the Trinity. The Greeks also carried paintings, but not images. There were no sermons during their services.

Ceremony of the Holy Fire.

Saturday, 21. Nothing occurred in the morning of any importance. The afternoon was a memorable season

Every apartment of the church was crowded with Turks, Jews, Christians, and with people from every nation under heaven. These assembled to witness the supposed miraculous descent of the Holy Spirit, under the similitude of fire. It is estimated, that at least 5,000 people were present. The Governor of the city, and the Turks of rank, were there. A very convenient place was allotted me, to observe distinctly every ceremony. About 12 o'clock we witnessed scenes of a very extraordinary nature, and highly derogatory to the Christian profession. A body of Arab Christians, natives of Palestine, were admitted to perform their part in the duties of the Holy Week. They began by running round the Holy Sepulchre, with all the frantic airs of madmen;—clapping their hands,—throwing their caps into the air,—cupping each other's ears,—walking half naked upon the shoulders of their companions,—hallooing, or rather shrieking to the utmost extent of their voices. This was the exhibition to five thousand people, who were in expectation of soon witnessing the descent of the Holy Fire.

About one o'clock the Turks entered the small apartment of the Holy Tomb, extinguished the lamps, closed the door, and set a watch. I was determined to enter myself the Holy Sepulchre with the Russian consul, to see from what direction the fire proceeded. But they replied, "the Turks will not give permission to strangers to enter." Shortly after, the principal Greek priest entered the Holy Sepulchre, attended by the Armenian patriarch, and also by the Syrian patriarch. The Greek priest, however, entered the *second* apartment unattended. Every eye was fixed, as the time approached. As we stood waiting, suddenly there darted from the Sepulchre a flaming torch, which was carried almost instantaneously to a distant part of the assembly. I stood among the first to receive the fire, and to prove that, as to its power of burning, it contained no extraordinary qualities. The zeal of the pilgrims to get a part of the fire before the superior qualities departed, (as, they say, it burns like other fire in a few minutes,) endangered the lives of many. Several were nigh crushed to death. Some lighted candles,—others tow,—with a view to preserve a part of its influence. Some held their faces in the blaze, saying, "It does not burn." Others said, "Now Lord, I believe, forgive my former unbelief." Af-

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ter this the pilgrims retired, abundantly satisfied with what they had seen and heard.

April 22. A little past midnight began the ceremonies of the resurrection. The church of the Holy Sepulchre was most splendidly illuminated to represent the glory of that morning, when arose to live and reign the King of glory. The Holy Scriptures were read in ancient Greek, Russian, Arabic, Turkish, Armenian, Latin, and in several other languages. The processions were splendid; and the ceremonies numerous.

In the morning all retired from the church to their respective habitations. Here end the services of the holy week.

I was often led to hope, that the Holy Church will soon be consecrated entirely to the promotion of true piety among all classes of Christians. What an opportunity it will afford to those who have the spirit which Peter possessed on the day of Pentecost; and who will boldly proceed to open and allege the Scriptures, and to lead thousands, by a blessing from above, to cry "men and brethren, what shall we do?" If I am not greatly deceived, I behold even now the dawning of that glorious day. May all who love the gates of Zion hold not their peace "till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Excursion to Jordan and the Dead Sea

25. The English gentlemen invited me to accompany them to the house of the governor. He received us with much politeness, and offered to furnish us with a guard from Jericho to the Dead Sea, and to give us all the assistance necessary.

26. At nine o'clock left Jerusalem for the Jordan. The pilgrims were several hours in advance. The Governor of Jerusalem, attended by his guard, accompanied us. He requested the English gentlemen to ride immediately behind him. At twelve o'clock, stopped at a fountain, where *it is said* our Saviour often refreshed himself on his way from Jericho to Jerusalem. A little further we passed Bahurim, where David was cursed and stoned by Shimei; and where, resigned to the will of his heavenly Father, he uttered those memorable words. "Let him alone; let him curse; for the Lord hath bidden him." At four o'clock pitched our tent on the plains of Jericho. Went to

view the present village of Jericho, consisting of a few mud huts, in the centre of an extended plain. Towards the east, beyond Jordan, we beheld the mount which Moses ascended and whence he viewed the land of promise; to the west the wilderness, in which our Saviour fasted forty days and forty nights, and was afterwards tempted by the devil. We searched in vain for some remnants of the wall which God overthrew at the blowing of ram's horns. About 300 Arabs inhabit this village.

27. After sleeping two hours on the ground, we were awaked at half-past two o'clock, and ordered to proceed to the Jordan. On our way some remarks were made concerning the Scripture history of this river. The armies of Israel passed it on dry land "right over against Jericho." Elijah took his mantle and wrapped it together, and smote the waters, and they were divided hither and thither. Here also "Elisha cried, Where is the Lord God of Elijah?" and smote the waters, and they divided hither and thither.

Here, at the baptism of our Saviour, were the heavens opened, and "lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

At five o'clock stood on the banks of Jordan. The current, in consequence of the great rains, was rapid and violent. The banks of the river were ten feet, at least, above the level of the water. The pilgrims all rushed into the stream, and plunged themselves beneath the sacred waters. Among the spectators were the governor and his guard.

At six left Jordan, and bent our course toward the Dead Sea. The governor sent a guard with us. Arrived at half-past seven o'clock. The way was through a desert of sand. The water of the Dead Sea is excessively bitter. We could see far towards the place where were engulfed the guilty cities of Sodom and Gomorrah; the inhabitants of which are set forth for an example, suffering the vengeance of eternal fire.

Return to Jerusalem.

Left the Dead Sea at eight o'clock, and arrived at our tent, on the plains of Jericho, at half-past nine. At two P.M. set out for Jerusalem, and arrived at eight in the evening. On our arrival, we learned that several Russian pilgrims had been wounded by the Arabs.

The blame is charged upon the pilgrims.

The number of pilgrims present at this passover may be thus stated: 1200 Greeks, 1400 Armenians, 70 Copts, 20 Syrians, 15 Catholics, 1 Abyssinian. Total 2706.

In Jerusalem are 11 mosques, 5 synagogues, and 20 monasteries, belonging to the different denominations of Christians. The following bishoprics belong to the Greek Patriarchate of Jerusalem.

1. Of Petrea (beyond the Jordan); the bishop resides in Jerusalem; one church.
2. Of Nazareth; the bishop resides in Jerusalem; one church.
3. Of Lydda; two churches; bishop in Jerusalem.
4. Of Gaza; one church; bishop in Jerusalem.
5. Of Philadelphia (beyond the Jordan); one church; bishop in Jerusalem.
6. Of Cesarea; one church; vacant.
7. Of Bashan; one church; one bishop.
8. Of Ptolemais; many churches; one bishop.
9. Of Bethlehem; one church; without a bishop.
10. Of Neapolis; three churches; without a bishop.
11. Of Jaffa; one church; without a bishop.
12. Of Mount Tabor; one church; without a bishop.
13. Of Mount Sinai (near the Red Sea); one church; with a bishop, residing in Constantinople.

These statements I received from a priest of distinction; and, after I read them to him, he said, "they are correct."

Reasons of Mr. Parsons' Return.

May 7. When I arrived at Jerusalem, it was my design to pass the heat of the summer on Mount Lebanon. In consequence of civil commotions, which had commenced there, I relinquished the idea, and determined to retire to Bethlehem. Soon after the passover, the Greeks in Palestine were thrown into the greatest confusion by an order from government to surrender their arms, and by the arrest of the Russian consul at Jaffa. All who could be spared from the monastery had fled; others settled down with a determination to await the event.

In such a confusion as this, I found but little prospect of a quiet summer, either for study, or for affording instruc-

tion to others. After seeking the divine direction, and with a full conviction that Palestine is a station of high importance, as it respects the execution of benevolent designs, I came to the conclusion, that it was best to return to some of the islands of the Archipelago

till the heat of the summer is past. I turned my attention to the Archipelago more particularly with the expectation of joining brother Fisk, in the preparation of tracts to be distributed in different languages among the pilgrims, who shall attend the next annual celebration.

Miscellanies.

PRESBYTERY OF NEW-YORK.

Narrative of Religion.

April 17, 1822.—The presbytery of New-York rejoice, that, in furnishing a narrative of the progress of religion within their bounds during the past year, they have such abundant cause of thankfulness to the glorious Head of the Church, who is exalted as a Prince and a Saviour to give repentance unto Israel, and forgiveness of their sins. Whilst there is much to lament and constrain them to unfeigned sorrow and humiliation, there is more to call for their gratitude and praise, than in any preceding period since their formation. Heretofore indeed individual congregations have been blessed in a signal manner; but now the blessing has extended to many, and seems extending to others, promising a more than ordinary success in the conversion of sinners, and edification of saints, among the crowded and diversified population committed immediately to their spiritual care. In confirmation of the expectation of such a promise, they present, as the result of the free conversation on the state of religion in the churches subject to their jurisdiction, the following facts,—viz.

I. There is, with hardly an exception, a growing attention to the public worship of God, particularly in the city of New-York. This attention includes both an increase of numbers, and of apparent impression on the hearts of the hearers, with corresponding fruits in their conversation and deportment.

II. Five new congregations have

been formed under circumstances which cherish the hope, not merely of ephemeral growth, but of final establishment, so as permanently to aid in the great cause of promoting the Redeemer's kingdom. Four of them are in this city;—viz. the Central Presbyterian Church, in Broome-street; the Vandewater-street Church; the Bowery Presbyterian Church; the coloured Presbyterian Church, in Rose-street; and one in Brooklyn, Long-Island. The presbytery hail the formation of the church of people of colour; and cannot but look for solid advantages towards a class of persons hitherto too much neglected. They wish them God speed, conscious, that until they acquire for themselves an ecclesiastical character, and are made to feel its worth and responsibility, comparatively little good can be done for their spiritual interests.

III. Increasing harmony among the pastors and sessions of the different churches within this city. The presbytery particularly refer to the fact, that they have formed a concert of prayer together, meeting from time to time on their own adjournment. The special object of these meetings is to unite in supplication to God for a blessing on all the churches connected with them. The concert includes all the officers of the churches, with not one exception. They meet not merely as brethren, partakers of the common salvation, but as rulers in the house of God, accountable not only for themselves, but for the souls committed to their care. In these meetings, as the object is one, so

there is but one heart, enlisted and excited under the unity of the Spirit.

IV. Bible classes have been multiplied in all our congregations, and attended with more than usual success. These institutions the presbytery consider of invaluable benefit to the church of God, and as nurseries to train up members to occupy their places in the midst of her hallowed borders. They are calculated, if properly improved, to discipline the understanding in the mind of the Spirit, and elevate the affections to that Holy of Holies, for which he alone by his power can qualify any of our fallen race. Thus improved, they unfold the Bible as a book, not merely of curiosity, but of deep and eternal interest; and make every Bible scholar feel that it contains the charter of his salvation, and the rule of his life in all his relations and circumstances.

V. The outpouring of the Spirit has been more general and marked than heretofore. In this the presbytery distinctly observe not merely the grace of God, but the sovereignty of that grace. Whilst they are constrained to pay due homage to the means which he has established, they recognize the fact that he is not bound by them in the distribution of his mercies. Still they feel it to be their duty to follow in the path which he has prescribed, until he gives decided scriptural evidence that he interposes directly. In all these cases, personal holiness, manifested in the various relations of life, they deem indispensable for the establishment of Christian character, and the enjoyment of Christian privileges. They are constrained to make these remarks from the fact, that, in some of those congregations where he has poured out his spirit, conversions have been sudden, from the deepest distress on account of their consciousness of guilt and pollution. In a short time many have been enabled to accept of the proffered pardon, and rejoice in the hope of the

glory of God. The congregations which have been chiefly blessed are the Brick Church, the Orange-street Church, the Spring-street Church, and the Church at Corlaer's Hook. In the former church not far from one hundred instances of conversion have occurred during the past winter. In the second, since last December, twenty-one. In the third, fifty added during the year, and fifty now under conviction. Of these congregations, the blessing of God appears conspicuous in the second. This congregation was in a divided, distracted state, during the fall. Their number is comparatively few; yet out of the small number he has raised many to praise him as the rescued of the Lord, the Redeemer. In these congregations the work has been throughout orderly. In some of the others there is a loud call for thankfulness and increased exertion; in the rest for humiliation and prayer unto God.

VI. The presbytery cannot but take notice of the *prevailing* spirit of prayer which has been granted in some of the churches. This appears to have been the case with the Brick, Spring-street, and Hempstead churches. In other churches it has appeared, but on a scale much smaller. This ought to encourage other churches to act as Jacob did, not let the angel of the covenant go, till he bless them. As prayer is the life of the Christian, so it is the life of the Church; and until the members of any Church are excited to unite in this important and delightful duty, they need expect no blessing. Let them then be importunate with the Hearer of prayer, exercising faith in his own promise, and they need not apprehend that he will fail in the fulfilment of that promise. The presbytery are happy to state, under this head, that so far as they have heard, the praying societies heretofore established in the different churches are continued, and in many of them increased. In a few, the congregations are districted into praying

circles, where either the officers attend and preside, or intelligent, trust-worthy laymen take the lead. As these circles are private, and the meetings in them contemplate merely the exercise of Christian duties towards those with whom they are connected, or who may providentially be cast upon their friendly admonition and advice, the districting is commendable; and so long as ecclesiastical order is not directly violated, recommended to other congregations. The public monthly concert of prayer has been attended in all our churches.

VII. The presbytery refer to the spirit-of exertion which has been excited during the last year; an exertion including in it not merely the bounds of a particular congregation, but extending to other congregations, so far as was proper and consistent with ecclesiastical order. This has been particularly the case in the Brick Church, where the members, as a body, felt themselves constrained to do something for their Master. Twenty-three praying societies exist in that church.

VIII. The children have been instructed in the principles of religion, and the baptized ones collected together by the pastors and sessions, for admonition and prayer in their behalf. The instruction dispensed to the children, and the collecting of the baptized ones, vary in different congregations as to the time appropriated to these objects. In some, the children are catechised weekly; in others every fortnight. In one or more of our congregations, the baptized children are convened previous to every communion; in others, according to the discretion of the session. Throughout our churches who are supplied with the gospel ministers, both duties are performed, and in many instances with encouraging effect.

The presbytery feel it incumbent on them to state, that, with these strongly marked evidences of God's kindness to a few of their churches already men-

tioned, there are facts connected which show that other churches are not entirely passed by. Such, however, is the character of the work commenced and progressing among them, that it does not demand special notice in this narrative, farther than their fervent prayers to God to carry on and consummate in them his most holy will.

In contrast to this bright side of the picture of their religious state, the presbytery present the dark side—the darker because of the contrast. A few of our congregations remain cold, heartless, and dead. They have, indeed, a name to live; but discover few, if any, of the characteristics of spiritual life. Throughout our city and its suburbs the profanation of the Sabbath continues to harass and distress the upright follower of the Redeemer, both as it respects his own exercises of mind, and his public duty.

The presbytery, in concluding this summary statement, exhort the churches to increased attention to prayer, for a blessing from the Hearer of prayer. The effectual fervent prayer of a righteous man, availeth much. Let then the redeemed of the Lord go forth under this assurance, to His work, who will never disappoint his children, or fail in his promise. They have much to ask—but there is much more to give than they can ask aright. May their prayers be heard, and the answer be given in blessings upon all our churches, and our neighbourhood relations, so that the name of God may be glorified, and the redemption of his Son magnified.

PRESBYTERY OF NEW-CASTLE.

At the late semi-annual meeting of this Presbytery at New-Castle, there were present 18 ministers, and 12 ruling elders.

No trials or cases of discipline came before them—a circumstance indicative of uncommon peace and harmony among the churches under their care. The "free conversation on the state of religion," occupied more than the usual

time; and the occasion was solemn and interesting. The facts as they appeared in the free conversation were embodied in the following

REPORT.

"The Presbytery of New-Castle report to the General Assembly:—That along with some mournful, they have much agreeable intelligence to communicate. From several of their churches they have received no regular report. From some others they heard only the voice of lamentation and complaint, pastors and people crying, 'brethren, pray for us, that the word of the Lord may have free course and be glorified.'

"In many of our congregations there is yet a laxity of discipline, a backwardness to social prayer, and a neglect of family worship and other obvious duties, which may be causes for withholding a revival from them.

"In some of the churches the pastor finds no assistant in public exercises, even the elders refusing to take their cross and let their light shine by leading in public devotions. This, however, we are happy to state, is not the case with all. Many of our ruling elders are exemplary, holy, and active men, willing to share with their pastor in his public labours of love. And could we witness a revival in the hearts of our elders and professors generally, we should have much more hope of the conversion of sinners.

"The monthly concert of prayer is observed in many congregations: but in general does not attract that share of attention which its importance demands. A few congregations, however, pay it solemn attention, and attest the sincerity of their prayers by simultaneous alms.

"To circulate Religious Intelligence among their people, Presbytery have undertaken to patronise a religious newspaper, and have recommended it to their people. Their efforts have been crowned already with much success, and these vehicles of religious

information have already communicated light, life, and joy to many hearts.

"Presbytery have taken efficient measures to increase their funds for the education of poor and pious youth. They have recommended to each of their members to preach a sermon on the subject, to raise collections and form Societies for this object. In the hope that their treasury will be replenished, they have taken several young men under their care, whom they expect to assist in their preparation for the ministry.

"But the most agreeable intelligence they received was the outpouring of the Divine Spirit on some of their congregations. In the congregation of Centre an uncommon spirit of prayer prevails, and a pleasing accession was last year made to the communion of the church. While in some other congregations not an individual layman can be found to lead in public prayer, the pastor here finds as many as fifteen who are willing to assist him in leading the addresses of christians at a throne of grace.

"In the Forks of Brandywine, after repeated failures to establish Prayer Meetings in the *daytime*, the effort to establish *evening* meetings has succeeded without any difficulty. And the Presbytery hope that the time is not far distant when the prejudices of many christians against 'night meetings' for prayer and exhortation, will cease to exist. The plan of calling on any who are *anxious* or disposed for serious conversation, to remain after the rest of the congregation have retired, has been tried in this congregation apparently with good effect. It has been the means of discovering, exciting, and deepening serious impressions on many minds. Careless sinners begin to be anxious; and present appearances encourage the hope that God is about to grant them a day of special visitation.

"On St. George's a few mercy drops have fallen, and christians there are looking for a plentiful shower. In Fagg's Manor and Union, the dry bones

are shaking, though there is nothing like what is usually denominated a revival.

"Within a few months, the congregation of New-Castle has been unusually blessed. A work of revival of considerable extent and of great power has been experienced in that place. Through much anguish and deep conviction, it has pleased the Gracious Spirit to bring a goodly number of lost prodigals home to their Heavenly Father. Prayer meetings are multiplied among both the aged and young. Public assemblies are frequent, large, attentive, and solemn. 'Anxious meetings' disclose the distress of numbers who are earnestly inquiring 'what we shall do?' There is a prospect of at least 40* being added to the church at the next communion season; and at least 30 more have their faces Zionwards weeping as they go. An unusual proportion of males are the subjects of this work, which is still advancing and extending. At Christiana also the flame is kindling, and about 20 are under spiritual distress.

"But the congregation most deeply indebted to Divine grace, is that of the Second Church, Wilmington. Here God, in answer to the prayers of his people, has glorified his Son. and built up his kingdom in a remarkable manner. In the short space of two months, about 120 persons, in a judgment of charity, have been brought by the Holy Spirit from darkness to light, and from death unto life, and are now rejoicing in hope of the glory of God. At

* The Lord has been pleased to exceed the expectations of his people—there were upwards of 50 received at their communion, which took place on Sabbath, 7th inst.

the last communion season, 73 persons were added to the visible church, and 45 more, have been, at their own request, and after examination, taken under the care of the Session, as catechumens, or candidates for future membership. The awakening still continues. About 70 are still anxious, and christians desire and labour to believe that the work is but just commenced."

Presbytery have at present eight young men under their care, some of whom are wholly, others partly dependent upon them for aid in the prosecution of their studies. Besides these, a number of other pious youth of promising talents, are longing to enter the vineyard of the gospel, but having no funds of their own, and Presbytery not being able to afford them any encouragement, the church is like to be deprived of their labours. To call the attention of the churches to this subject, and by raising collections and forming societies, to replenish their exhausted funds, Presbytery have earnestly requested all their members to *preach a sermon on the first Sabbath in May next.*

The Sessions of the different churches were enjoined to forward their Sessional Records for inspection at the next spring meeting of Presbytery.

Mr. Pierce Chamberlain, having passed through the proper trials with approbation, was solemnly licensed to preach the Gospel wherever he should be orderly called.

Adjourned to meet in the intervals of General assembly; and appointed to hold their Fall Meeting at the Head of Christiana on the last Tuesday of September.—*Chr. Rep.*

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of April, 1822.

From the Monthly Prayer Meeting in the Ass. Ref. church in Cedar-Street 12 12
 Aux. Miss. Soc. Flatbush, Ulster co. N. Y. by their Treas. A. Hendricks, per favour of capt. Hale 5 18

Aux. Soc. of Hempstead, Rocklandco. N. Y. by A. H. Camp 15 63
 Aux. Soc. Livingston, Columbia co. N. Y. by J. McClellen, treas. 24
 Aux. Soc. New-Hurley, Ulster co. N. Y. by S. Allder, treas. 14

Aux. Soc. Clarkstown, Rockland co. N. Y. by A. Lydacker, treas.	16	50	Aux. Soc. of New-West Hamstead, by J. Akerson, treas.	25
Michael Mead, Salina N. Y. a donation	50		Aux. Soc. of Graham's church, Orange co. N. Y. by Rev. Mr. McJemsey, their pastor	12 50
Aux. Soc. Chester, Orange co. N. Y. by Mr. Stokes, treas.	10		Aux. Soc. in Bergen N. J. J. D. Van Winkle treasurer, by Rev. J. Cornelious	18 05
Rev. S. Tombs, Salem, Washington co. N. Y. a collection in his church at the monthly concert of prayer	7		Aux. Soc. at Red Hook, Col. Pitcher, treasurer, transmitted by Rev. A. N. Kettle	25
Col. J. McCrackan, of do. by do.	5		Aux. Soc. at Tappan, Samuel G. Verbrück, treasurer, received by Mrs. Verbrück	14
Aux. Soc. of Hopewell, Orange co. N. Y. by Mr. A. Thompson, treasurer	32		Jonathan Little, Esq. for eight boxes sold, received as a donation	8
Aux. Soc. Goshen, Orange co. N. Y. by T. B. Crowell, treas.	33		From do. for one wagon and harness	60
Alex. Sutherland, Centre, N. C.	3		From do. in a box of clothing from Greenville	3
Aux. Soc. Cannonsburgh, Pennsylvania, by J. B. Morrow, secretary	10		From do. in a box do. from Greenville	7 32
Aux. Soc. of Watervliet and Niskeuna, Albany co. N. Y. to constitute the Rev. T. Romeyn of Orange, Saratoga co. and Rev. J. Dewitt, Albany, members for life, by Rev. R. Bronk	60		From do. Aux. Soc. in Greenbush, per. C. J. Blauvelt, in January last	10
Female Aux. Soc. of Morristown, N. J. by Mrs. A. L. R. King, treas. with a package of clothing, value \$70	8	57	From do. Aux. Soc. in Greenbush, the 16th March last, by do.	12 75
Aux. Soc. of Newtown, L. I. by their treas. A. Remsen	53	25	Mr. Sample, of Amboy	2
Capt. Nath. Harding, a donation to this society, received by I. Heyer	5		Master Charles Morris, of do.	1
Alex. Henry, Esq. Philadelphia, being for collections made and deposited in a missionary box kept by the Presbyterian congregation of Fairfield, N. J. under the pastoral care of the Rev. E. Osborn	24	25	Miss Margaret Gilbreith, of do.	1
Aux. Soc. of Hopewell, Dutchess co. N. Y. by Sam. B. Halsey, treasurer	53	18	Aux. Soc. of Clarkstown, Rockland co. N. Y. by Mr. A. Lydacker, treasurer	2 50
A Bible Class of young Females in Bloomfield N. J. for the education of a Heathen child to be named Peter Kanouse, and to be selected by the Missionaries at Union	16	41	Rev. E. W. Gilbert of Wilnington, Del.	4
Rev. S. Woodhull, of Princeton N. J. collected at the monthly concert of prayer in his church by Rev. Dr. Romeyn	30		Nicholas Williamson, treasurer of the Aux. Soc. New-Shannack, N. J. by the Rev. G. Ludlow	42
Aux. Soc. of Stubenville, Ohio, by A. McDowell, sec.	20		Female Aux. Soc. of Fishkill, Dutchess co. N. Y. to constitute the Rev. Cornelius D. Westbrook a life member, by Helena Van Nostrand, sec.	30
Rev. J. T. Shultz of Lebanon, N. J. collected at the monthly concert in his church	3		From the balance of a collection in the first Presbyterian church in this city, for the outfit of Mr. Thayer and family	8 38
			Collected at the monthly concert of Prayer in the Presbyterian church in Lancaster, in Pennsylvania, by Wm. Kirkpatrick, Esq.	20
				818 39

E. E.

May 1, 1822.

(Signed)

WILLIAM WILSON, Treas.

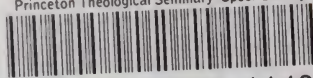


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